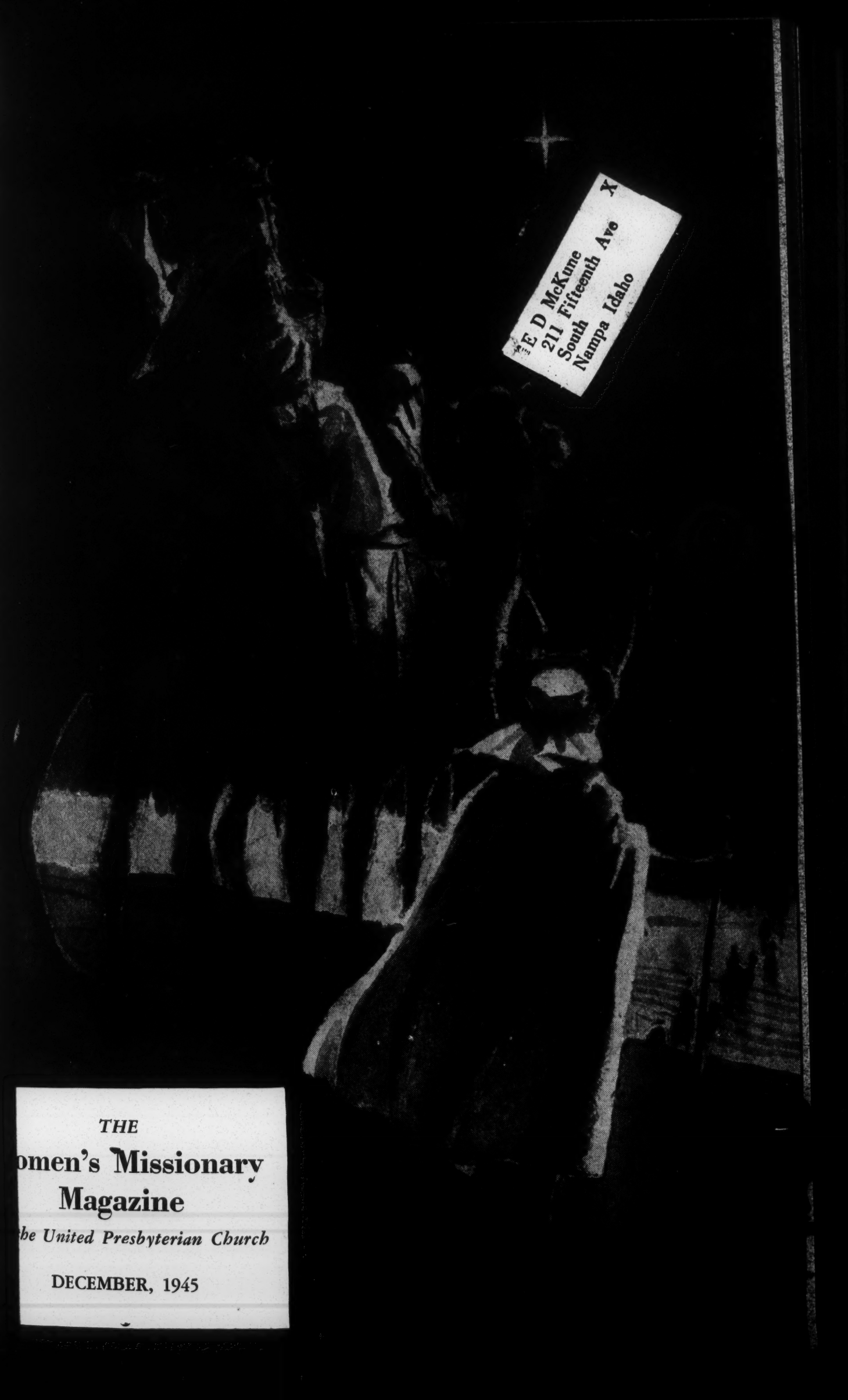

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he United Presbyterian Church

DECEMBER, 1945

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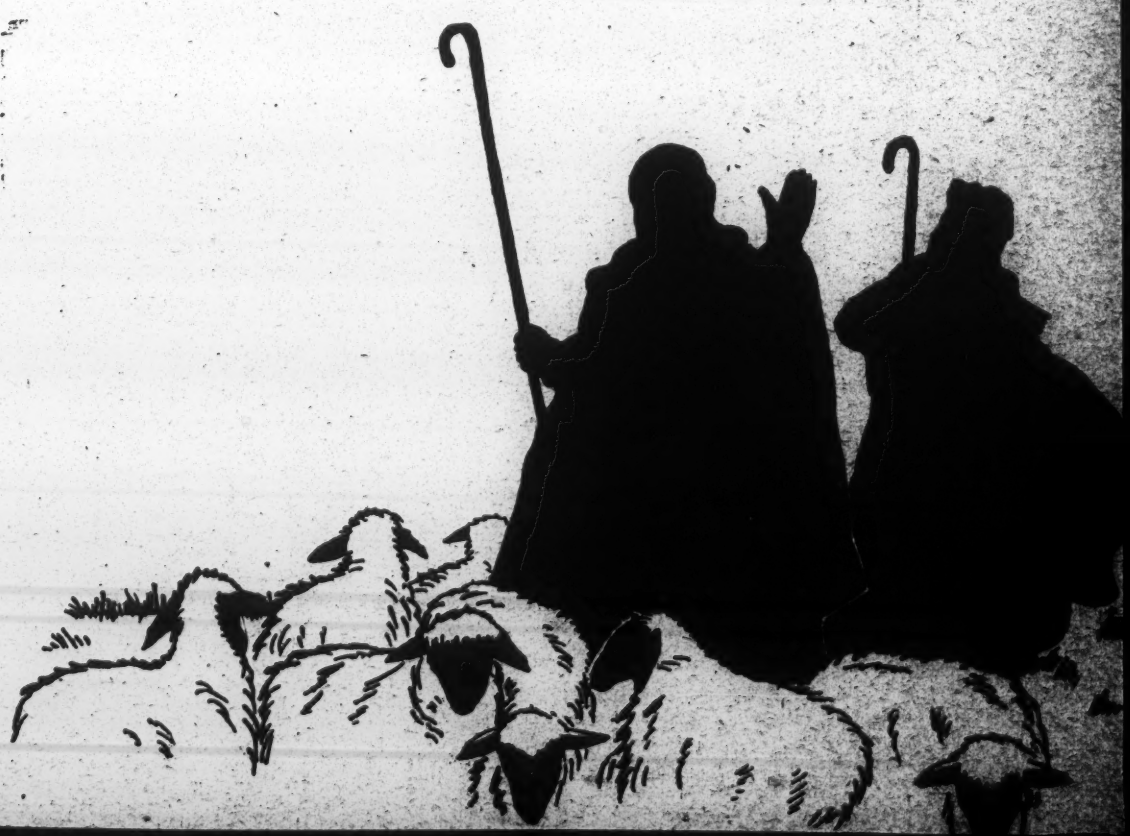
Peace On Earth

Glory bright;
Heavenly sight;
Shepherds bowed in fright;
Words of cheer,
Sweet and clear,
Putting fear to flight.

Love and light;
Christ's birth night;
Angels clothed in white;
Earth's release,
From sin to peace,
Sung from heaven's height.

Vision bright,
For earth's plight,
Shines yet in man's sight:
For only Christ,
The Sacrificed,
Shall men in peace unite.

—*Elsie Wehling Fulton*



The First Christmas

And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddeny there was with the angel a mutitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth, peace, good will toward men. And it came to pass as the angels were gone away from them into heaven the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph and the babe lying in the manger.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

The Women's
Missionary Magazine
of the United Presbyterian Church

Volume LIX DECEMBER Number 4

The Church and Uprooted Americans

Based On The Moving Millions by Hermann N. Morse

Town And Country

By GEORGE KERR, D.D.

THE findings of the National Convocation on the Church in Town and Country are published in a booklet entitled, "Urgent Tasks of the Church in Town and Country." The title would suggest that there is an urgency about the whole matter which cannot be ignored by churches and related organizations.

The ebb and flow of the tide of population in our nation has been so rapid during the war years that statistical records and surveys are often out of date before they are released. In the nation as a whole there has been a decrease in farm population of some five million. The trend has been away from the farm, with the armed forces and war industry sharing in the reception of the five million who have gone from the rural areas. With the exception of the state of Michigan all of the midwestern states have suffered a loss in population. The shift has been largely to industrial areas and to the West Coast in the war industries there.

Several of the case studies in Underwood's book, "Christianity Where You Live," are located in rural areas. Most of them are in the South. You will find the book most informative and it will remove any trace of complacency from your future hopes for a return to normalcy. The rural areas of the South demand attention on the part of the church.

SWIFT MOVEMENTS

The swift movement of war activities not only removed people from rural to city areas, but in some instances swamped rural churches with people from all parts of the land and from all walks of life. In one small village the community changed four times in as many years. The farm population had to move from land needed for a shell-loading plant. The builders of the plant and their families were the

*Dr. Kerr is Chairman of the Permanent Committee on Town and Country Church of the United Presbyterian Church of North America.

church field. They in turn moved on and the community was made up of workers in the plant. With the close of the war the need for the plant ceased and the farm population will soon be coming back. The problems faced by this congregation were many and rapidly changing. This is an extreme example but is indicative of the rapidity of change which makes long time planning difficult.

SEASONAL LABOR AND TEMPORARY POPULATION

One of the problems that has been acute in the past has been the housing conditions for the temporary population. In many cases this is now being effectively met by the use of company operated buses which transport workers to and from their homes in neighboring communities. Canning factories that have been using the system have found it to be far better than the old system which always created a housing and social problem. The hybrid corn companies have been very successful in the use of high school students transported in school buses for their seasonal detasseling work which comes during the vacation period. It is hoped that a more widespread use of this system will result in better housing and social conditions over a larger area.

There is being conducted at the present time a survey in some three hundred rural comunities in Iowa. The department of economics and sociology at Iowa State College is assisting in carrying on and summarizing the census on a state level. The Iowa Christian Rural Fellowship and the rural department of the Interchurch Council are helping the college in the survey. Dr. Calvin Schnucker of the University of Dubuque has supervision of the survey. The results of this survey should be of help in future planning for rural work.

VETERANS WANT FARMS

The desire of some one and one half million veterans to own farms presents one of the basic problems

Sugar Creek, Ohio, United Presbyterian Church. A beautiful country church, one time a distance from Dayton, Ohio. The city has grown out almost to the church.

of the nation. While the government is willing to provide the credit for the purchase of farms it also suggests that there will be less than seven hundred thousand farms available for such purchase in the next five years. Iowa State College is facing a housing shortage at the present time and is attempting to relieve the situation by the use of a large number of house trailers and demountable houses. Over one hundred applications have been received for such housing facilities. Veterans in this and in other agricultural colleges must have farms where they can make a living and rear their families. Leaders in the rural movement believe that there must be the widest posible measure of free and full ownership of farm lands by those who farm them. The Census of 1940 reveals the fact of over forty per cent of the farms in the United States operated by tenants or share croppers. The whole field of land tenure is one in which the church must take an increasing interest. Local congregations, presbyteries, synods and denominational boards must actively engage themselves in the process of establishing owner-operated farms in the congregations of our denomination if we are to continue to have the rich fruitage which has been reaped by our denominations from her rural churches. The spiritual and financial stability of many of our fine rural fields will hinge upon the degree of family owned farms within their bounds.

THE FARM, THE FAMILY AND THE FUTURE

The country is becoming a more desirable place in which to live. Labor-saving devices, power machinery, rural electrification, good roads, improved transportation facilities, better educational oportunities and a higher standard of living in rural areas all combine to challenge the church to meet changing conditions on the farms of our land. It would be a shame and disgrace for our church to become an urban church and turn over our heritage to those who see the opportunities and possibilities of the present day.

The United Presbyterian Church is deeply rooted in the rural areas of our land. As we are studying "The Church and Uprooted People" let us beware of the danger which faces our beloved church in the country and villages of our land. Many of us look back with fond memory to character forming days spent in farm homes. Let us not hold lightly the trust which is ours in perpetuating a desirable rural way of life for future generations. May your study of rural life and church present not only the problems but also the possibilities of the town and country as a place for uprooted people to take root and live in a Christian atmosphere.

THE DYNAMIC OF PROGRESS

We speak of Christian democracy. What can we mean save that this democratic way shall find its deepest motive and its highest aspiration in man's relation to his Maker as revealed by Jesus Christ?

In this task our business is both with the mind and with the will stimulated by the emotions. There comes a time when we need to pray John Drinkwater's prayer:

"Knowledge we ask not—knowledge Thou hast lent,
But, Lord, the will,—there lies our bitter need,
Give us to build above the deep intent
The deed, the deed."

Hermann Morse in *These Moving Times*

Uprooted People Become Neighbors

By ARCHIBALD K. STEWART, D.D.*

MIGRATION is not new in America. It is only the nature of it that is new. At the close of the Revolutionary War people began to move westward in search of new land and new riches in natural resources.

One of the most thorough and complete studies of America's migration was "The Problems of a Changing Population." We quote from the third chapter on "Trends in Population Redistribution."

THE WESTWARD MOVEMENT

"From the date of the first settlement along the Atlantic Seaboard the population of United States has been on the move. By the close of the Revolutionary War a considerable number of hardy individuals had already penetrated the forests of the Appalachian and Allegheny mountains and were claiming the territory immediately to the west for the new nation. The westward trek continued with such rapidity that by 1850 the original colonies had lost more than two million people to the states between the Appalachian and the Mississippi River. With the close of the Civil War the residents of Ohio and the southern states except Florida joined in the westward movement in increasing numbers. By 1930 five million persons born east of the Mississippi were living somewhere to the west of that river.

"The settling of Oklahoma between 1890 and 1910 filled the last vacant space in the southwest, and the American people began to look about for a new place to live. The first wave of migration to the undeveloped lands of the west was over. The frontier was closed. There were no new fields to conquer. Consolidation of farm land in the west continued, but population increase, except in California, now proceeds at a much slower pace.

THE ATTRACTION OF NORTHERN INDUSTRIAL CENTERS

"Meanwhile a new attraction, which had developed slowly at first, made rapid gains. The new industrial economy drew large numbers of migrants to sections that had previously been areas of emigration. By 1900, New England and the Middle Atlantic States were attracting more people than they were losing. By 1930, the States in the northeast quadrant contained more than 3,000,000 persons who were born south of the Mason-Dixon Line and nearly 1,650,000 who were born west of the Mississippi River. The general pattern of migration had completely changed. The surge of population westward from the Atlantic seaboard had given way to a general movement from the interior to the States of the Pacific Coast, the Great Lakes, and the North Atlantic seacoast."

WARTIME MIGRATION

With the beginning of war production in 1940 and 1941 a new pattern of migration became apparent. The trend of the 1930's, which had reversed the trend of the 1920's, was itself reversed and men and women began to move toward the production centers of heavy industries. The most dramatic evidence of a shifting population is to be seen in the reduction of farm population. According to estimates of the Bureau of Agricultural Economics the total farm population dropped, between 1910 and 1940, from 32 million to 30 million. Between 1941 and 1944, however, the total declined to 25½ million, a drop of 15.7 per cent. Of

* Secretary of the Board of American Missions, of the United Presbyterian Church.

those moving from farms were 1,650,000 men entering the armed forces and 5,660,000 persons of both sexes and all ages who moved from farms or who lived on farms where all agricultural operations have ceased. The total was slightly offset by the excess of 1,562,000 of births over deaths. Farms have not been the only losers. Hundreds of small towns and many large cities have lost in population during the war. New York and Chicago have lost along with Saginaw, Fall River, Decatur, Omaha and Chattanooga. From farm and city men and women have been moving to Houston, Miami, San Diego, Portland, Detroit, Hartford and New Orleans and similar centers.

THE MOVERS

Who have these people been, these men and women who have had to shift during the war period? We have seen already that 4½ mililon of them were people from the farms of the nation. Farm hands became welders, farmers' wives took jobs in shell loading plants and farmers' sons went off to war. These men and women are people with the same feelings, aspirations and ambitions that are common to all of us. Economic conditions uprooted them from the community in which they lived and had their friends, and threw them into communities very much unlike anything they had been used to. Many small towns and even cities where there was a so-called stable population often resented their coming and showed it in their attitudes toward the newcomers, thus causing tensions within the community never before experienced.

RE-MIGRATION

The re-migration of war workers is now beginning to take place. Hundreds of thousands of soldiers have now been returned to civilian life and they and their wives will not always settle in the community into which they came. War workers will not all return to the small towns, to their stores, garages and other types of business or to their farms, but will endeavor to find permanent work in the city or community in which they have located or some other center of population.

Therefore, with changing occupations, changing homes, changing communities, changing churches—all in a rapidly changing world—have come changed attitudes and habits, changed customs. It is reported of one Kentucky county that the urbanization of part-time war workers is demonstrated by their failure to speak to strangers on the street as is the custom in the open country. In the ordeal of war, America has changed greatly and she will change more. Transiency is a permanent pattern of life for the American people.

WHAT IS TO BE DONE TO MAKE THESE PEOPLE NEIGHBORS?

First and foremost, I think every church must be the church of "the open door." The church in the community is the logical place to begin. Too often the opposite has been the case. Many of the churches, like the community into which these people move, have been self-satisfied,—people comfortably settled in a conventional way of life. The leaders in the community are the leaders in the local church, and because they resent many outsiders entering their community, they also resent having their church life disrupted. However, this is all contrary to the spirit and gospel of our Lord Jesus Christ who welcomed all men regardless of who they were or what they did into a saving fellowship with Himself. So must the church today in the local community where people are settling, open its arms to receive them in a neighborly fashion.

The general atmosphere of the church should be warm and friendly. There certainly should be no feeling for strangers who enter it that they

are not wanted and that they are outsiders.

The church boards should constitute a welcoming committee, seeing to it that all strangers regardless of who they are receive a hearty welcome and are made to feel at home.

Women's societies should appoint a committee to spot and welcome new people at every church service each Sabbath day. They should see to it that these newcomers in particular should be welcomed to their various societies, that they might enter into the activities of the local church. Bible School classes should make it a point to welcome outsiders and to be willing to make up calling groups to visit in the homes of newcomers, in particular those living in trailing camps if there be such near the community.

Harmon

The Church studies the Problems of Uprooted Americans.

Young people's groups of the local church should have "open house" every week for young people their own age.

Planned visitation on the part of the memebership of the church is perhaps the most effective method of making strangers within the community, whether they be few or many,feel a part of the comunity and that they are wanted in the local church. Rev. James L. Cottrell in his church in Tulsa, Oklahoma, which has been organized just one year, is putting on an aggressive program in his community into which many new people move. The organization for such work he calls the MVB (Moving Van Brigade). The particular job for this group is to spot every moving van stopping in the community, to learn the names of the people and if Protestant to report them to the pastor. The membership of this young church go out, husband and wife, to call on the people of their immediate neighborhood simply to become acquainted and to be good neighbors. Thus the church is becoming a neighbor to dozens of uprooted people in that area in Tulsa.

The organization and planning by churches should be such as to include the newcomer and to make him feel an integral part of the expanding community life. It should avoid setting him off in a special category. All members of the community, including the newcomer, should be expected to support the program in leadership and finance according to their various abilities.

CHURCHES WORKING COOPERATIVELY

Through this period while millions of people have been on the move, individual churches have found the task much too great for them. Hence to make these migrants neighbors, the Council of Churches in various communities assumes the leadership. In Wichita, Kansas, the Council of Churches furnishes the leadership for church ministry to newcomers. Rev. John Meloy is the general secretary of that Council of Churches. Denominations shared in an increased council budget to provide a minister for specific service to non-permanent groups which were out of reach of a particular church. Some of this work is to continue now that the war is over wherever it is needed.

In Bellevue, Nebraska, a small village of eleven hundred residents, the Presbyterian Board aided the local church, which is the oldest church in Nebraska, in enlarging its facilities to enable it to care for the twelve thousand men and women who have moved into work at the Marlin plant. It is still continuing its work among the few employes still there.

INDIVIDUAL CHRISTIAN DUTY

As individual Christians we should never forget that new people in a community or town, whether they be few or many, are still people with feelings, aspirations, ambitions like our own. They love and are loved. They desire the same sense of security as those who have not been called upon to leave their home and loved ones during a period of unsettlement. Most of these people have had to move for economic reasons, and hence the responsibility of being neighborly rests very largely upon those upon whom fortune has shone in that they have not had to give up home, friends, loved ones and a good business to move into another area to seek economic security. The Christian today should be the Good Samaritan. A good rule to remember is that which we call the Golden Rule laid down and practiced by Jesus. We should each one ask the question, "How would I feel or act if I were in the place of the "Uprooted Americans".

The Open Church Door

By E. V. CONDRON, D.D.

THE question has been asked, "Are United Presbyterian doors open to the migrant people of the Pittsburgh area?"

We are happy to answer in the affirmative and to tell the story of our activities during the war years.

The Pittsburgh area never had the problem of uprooted people until the upsurge of war industry. Our industrial plants have always been of a permanent nature, and we hope will absorb the overflow of the last few years in their peace time enterprises.

Thirty-two housing projects have been built in our district by the government. These housed about sixty thousand people or about fifteen thousand families. May we say first of all that only about one half dozen United Presbyterian families have been found in all the projects during our work. The need is for a purely home mission enterprise without any hope of a numerical growth for our Church. It has presented a wonderful opportunity to witness for Christ before a group of people who were removed from their own churches and environment.

WHO ARE THE UPROOTED?

Conservatively speaking we would say that three-fourths of these people are Catholic, and in some projects as high as ninety per cent belong to the Roman Catholic Church. We do not know the reason for such a percentage unless it is that a greater number of Catholics are in the lower wage brackets than are the Protestants. A number of Jewish families were found in the project nearest the heart of the city, but very few were in the county areas. Several of the projects were made up of the colored race, but not more than five to six thousand colored residents were found in them all. One of the projects near the Dravo Shipyards was composed entirely of men. The turnover in this area was tremendous and made religious work doubly hard. The moving of families in all the areas should be noted. In Ohio View Acres where we have done our most continuous work, the turnover was one-half in two years.

Two full time ministers have accepted the responsibility of the supervision of this work in the Pittsburgh area. Rev. Mr. Jamison from the United Presbyterian Church and the Rev. Mr. Fawcett from the Presbyterian Church. They have worked in absolute harmony and have been backed by the Pittsburgh Council of Churches. They, of course, have been aided by the ministers of all churches adjacent to the areas and by special workers in survey work and those helping in the Daily Vacation Bible School work.

CHURCH DOORS OPENED

The first work of Mr. Jamison was to contact ministers and ministerial groups nearest the project and to arrange for their help and for the opening of their doors to the new group. As a whole, these people were received by our churches with a fine Christian spirit. The people of the projects were sometimes hesitant in accepting the invitations of the churches, feeling that they were a group set apart from others. In the projects within the city limits no religious work was permitted to be carried on inside the area. Mr. Jamison and the other workers were permitted to call in the projects and invite

* Dr. Condron is Chairman of Committee of Home Missions in Monongahela and Allegheny Presbyteries.

the people to an outside church. May I say here that all this work was done in the spirit of interdenominationalism; our first task was to witness for Christ and to encourage the people to go to a church of their own choice.

THE CHILD IN THE MIDST

The work among the children was carried on in a splendid way in the areas of the county. For the past four years summer Vacation Bible Schools have been held with good success. A group of teachers under the direction of Mr. Jamison would spend the summer months at this work. Two weeks would be given to a school in each area and then they would move on and start a school in another project. Even if the adults did not seem interested for themselves, they wanted their children to have some religious instruction.

OHIO VIEW ACRES

Our greatest effort during the past four years has been spent at Ohio View Acres, overlooking the Ohio River near McKees Rocks. Rev. Mr. Grove, then of the Ken Mawr Church, assisted in the teaching and in all parts of the work. Mr. Woodworth, a student in the seminary, took up the work and carried it on until the recreational building was no longer available. After many months a new recreational hall was built and Mr. Jamison reopened the work. They have an enrollment of sixty-five and an average attendance of about thirty-five. Only a few adults are interested in the work. Those who accept Christ are placed on the roll of the Ken Mawr Church. It is discouraging that after four years of hard work so few have taken any definite step; but the doors have always been open and the witness made, and only God can tell of the final good that has been accomplished. Rev. Mr. Sharp of the Ken Mawr Church is in charge at the present time, and the work still goes on.

A religious service is being held for the men who are working at the new Moon Township Airport. It is sponsored by the neighboring churches. The railroad company has brought in a group of Mexican workers. They are nearly all Catholic, but some religious and social work is being done among them.

CHAPLAIN FOR VETERANS

The United Presbyterian Church in conjunction with the Presbyterian Church supplies a Chaplain for the Veteran's Hospital at Aspinwall. A religious service is held in the social hall, and is taken by phone to every bed in the institution. The Chaplain makes his visits each day and many conversions have been reported. The government does not supply a chaplain for the veterans' institutions, so ours is the only Protestant in the hospital. This work has been going on for three years.

COMES TOMORROW

The question has been asked concerning the future of all these uprooted groups and the housing projects. Time alone will tell what the government will do with these areas, but we do know that there will always be a need for Christian work. They may be given over as housing projects for returning service men and their families. They may be sold to real estate dealers and become slum districts. Our responsibility will still remain and the Home Missions Committee of Monongahela and Allegheny plan to carry on the work, and, if possible, to enlarge it, reaching out in to all the needy groups including jail, court and hospital work.

The Church And Uprooted People

By REV. J. A. GORDON*

THE Frontier Warhousing Project in San Diego, California, with which we have been closely associated for the past year and a half, is a fair sample of what might be called "uprooted people". Inasmuch as this Project is representative of a widespread condition of society due to the war, what we have to say will be out of our own experience and observation. In this connection it should be stated, that although the War which brought about this condition has ended (thank God), yet great numbers of our people are still unsettled, disturbed, "uprooted".

Approximately 15,000 people dwell in this project, more than half of whom are children; they have come from practically every State in the Union. They represent every class and condition of Society, and every shade of beliefs and unbeliefs. We have over 300 Negro families, 30 Japanese, a few Chinese, many Mexican and a few Spanish. Our population is an excellent cross section of the United States of America, and it presents problems and affords opportunities almost numberless.

The majority of these uprooted people are good, solid, hard-working Americans, many of them well educated, who have come impelled by motives of patriotism, and by the lure of high wages offered by War industries. They have come from good social, educational and religious environment. They have come from the country, from small villages, from towns and cities. Coming from Maine to California and from the Canadian border to the Rio Grande, these thousands of strangers were crowded together in less than a square mile of space, and in a very short period of time. Strangers to one another, uprooted from their former homes and friends and occupations, with life-long social ties severed, and church relations left behind, they are strangers indeed in a strange land. An dnow under these new and strange conditions they are bravely attempting to readjust themselves.

THE HOUSE THEY LIVE IN

These housing projects consist of hundreds of hastily erected and for the most part, temporary units with four or eight family apartments under one roof. These units face in toward a common court, used for parking cars and for a playground for the many children of the families occupying the units. Thus, families, thrown closely together in a fashion and especially the children, are bewildering to the majority unaccustomed to crowded city life. In many cases, parents are away all day, working, 48 hours a week, and often on Sabbath days, leaving the children in child-care centers or as is often the case, to shift for themselves, a potential source of juvenile delinquency and crime.

THE HELP FROM THE GOVERNMENT

The Federal Government through the local management has done much in a material and secular way to mitigate the trying conditions surrounding these uprooted people. It has provided three fine grade schools. It has built and equipped three community buildings for recreational purposes, and for public gatherings. The largest of these is located almost at the center of the project. It is equipped with a large auditorium, capable of seating at least six hundred people, a game room where all kinds of games may be enjoyed, a well-equipped dining-room

*Rev. Gordon is Pastor of the Frontier Housing Project, San Diego, California.

and kitchen for social functions, a public library open to all, a nicely furnished club room for smaller gatherings, weddings and committee meetings, and finally three small rooms for a doctor's office and for a weekly clinic where mothers may bring their children for examination. One of these buildings is entirely given over as a Youth Center, where all Youth activities are held under supervision.

THE CHURCH IN THE MIDST

At the very opening of the Project for occupancy, the management decided that *one* Community Church open for all denominations and for all races, would better minister to the spiritual needs of the entire community, than would several competing small churches of various denominations. So under the energetic leadership of Rev. Edward Radcliff, pastor of the San Diego United Presbyterian Church, the sanction of the Southern California Federation of Churches and the ministerial Association of San Diego, was obtained and a Sabbath School was started March 12th of last year. The writer, who was at that time, pastor of the Fifth Church, Chicago, was secured to become the Civilian Chaplain of the Frontier Project and took charge of the work in May, 1944.

We have found a large field, beset by "many adversaries." For our sanctuary we are given the use of the large Central Community Building, but are restricted in its use to the Sabbath morning services—our Bible School and the Morning Worship service, and to one small room on Thursday evening for our Prayer Meeting. These restrictions, making impossible all Sabbath evening services, has seriously handicapped the enlargement of the work, especially among the young people. We have had to concentrate our efforts on the Bible School and the Morning Worship Service, and the pastoral contacts which the minister can make while calling.

It is far from an ideal situation to have as our sanctuary a building and a room used for dances late Saturday night and to be greeted with the stale fumes of cigarettes on Sabbath morning. But we are thankful to have the use of the building even if for a limited time each week. Moreover, in view of the very temporary character of the whole housing Project (there is every indication that it will soon be dismantled) it would be inadvisable to invest large sums of money in a Church building.

THE CO-OPERATION OF THE RESIDENTS

Our fixed purpose has been to lead the Christian people of the Community to assume full responsibility for the conduct of the work, without asking our San Diego Church for Bible School teachers or officers, and our efforts in this direction although attended by many disappointments have met with success. Today we have a well organized departmental Bible School with an enrollment of well over 300 scholars. and a staff of eighteen officers and teachers of which any church might be proud, almost all of whom are from the Project. We said "almost all." Los Angeles Presbytery has generously provided for our work the part time services of Mrs. Helen Bayne of our First San Diego Church. Mrs. Bayne is the very efficient superintendent of our Beginners Department and also devotes one day each week to Mission calling.

THE RESULTS VISIBLE AND INVISIBLE

We minister to the p e o p l e in their sorrow and in sickness, and in their joys and hopes and, as we go constantly into these homes, we humbly endeavor to bring the living Lord Jesus Christ to them. Since coming to this project we have personally contacted over 2,500 homes making bona fide calls, always entering the home when invited, introducing ourselves

(Continued on Page 212)

Suggested Devotional Service

For Program Study on "Open Doors"

By MRS. DON P. MONTGOMERY

Devotional Theme for year beginning April 1945: Crossing Thresholds

Thresholds January: *The Threshold of Courage.*

Prayer—

"Father, hear the prayer we offer;
Not for ease that prayer shall be,
But for strength, that we may ever
Live our lives courageously.

"Be our strength in hours of weakness;
In our wanderings be our guide;
Through endeavor, failure, danger,
Father, be Thou at our side."
Amen.

"Wait on the Lord, be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." (Psalm 27:14)

This psalm is a song of courageous hope. This hopeful attitude was maintained by the psalmist in face of the fact that he was in most distressing circumstances. From the psalm itself we gather that he was pursued by enemies (vs. 2), shut away from God's house, (vs. 4) parted from father and mother, (vs. 10) and subject to the persecution of slander, (vs. 12). But in spite of these difficulties David had tasted God's grace. His faith had grown out of experience and now he was saying to others, "Be of good courage, and he shall strengthen thine heart."

Courage is a temper of the heart. A firmness of spirit in the presence of danger and difficulty. We shall call the roll of some of the courageous souls of the ages. (Those who have been assigned the verses designated may respond.)

James—"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen . . . that the Lord is very pitiful and full of mercy" (James 5:11)

John—"He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21:7)

Job—"Though he slay me, yet will I trust him" (Job 13:15)

Ruth—"Whither thou goest, I will go; thy people shall be my people, and thy God my God" (Ruth 1:16)

David—"Be of good courage and he shall strengthen thine heart" (Psalm 27:14)

Joshua—"As for me and my house, we will serve the Lord" (Joshua 24:15)

There are various kinds of courage. There is the courage that is akin to daring. Call it bravery, if you wish.

Then there is the courage that manifests itself in a passive form, this we call fortitude. If bravery suggests a courage that rushes forward, fortitude suggests that sort of courage that endures. This type of courage has been much in evidence in these last years. Even though burdens have been heavy and anxiety great, people the world around have evidenced a fortitude and an ability to endure which we did not imagine they possessed.

There is a third sort of courage which we would call valor. It is the courage that we associate with the field of battle. It is heroism plus. Not long ago a sergeant stood in the halls of Congress. He listened as a citation for valor was read. As the congressional medal of honor was pinned on him, the President of the United States shook his hand and said, "I would rather receive that ci-

tation for valor than be President." Every youth who has followed the flag in battle knows what the word valor means.

But none of these words, bravery, fortitude, valor is quite rich enough in meaning to express the true courage of Jesus. Perhaps we can find no better word to cover this rich characteristic of Jesus than a word suggested by Dr. Charles E. Jefferson in his book "The Character of Jesus," namely "chivalry." It is a word taken from the world of knighthood. It combines all that these other words suggest plus the thought of graciousness and tenderness which Jesus so frequently displayed toward the weak and helpless. The very sound of this word "chivalry" has magic in it. It calls up before our eyes the splendid troops of heroic men who went forth in the medieval times to protect the weak, maintain the right, and live a stainless life.

Jesus of Nazareth was a knight. He was clad in the armor of a sinless manhood. He protected the weak. He stood for the right, and he challenged men of his own day, and this present time, to follow in His train. To do so demands courage.

It took courage for Jesus to go to John at the Jordon and say, "I too, must be baptized of thee." Though without sin Himself He would thus identify Himself with sinning humanity.

It took real courage for Jesus to "put forth his hand and touch the leper." Laws had prescribed the distance which a leper must keep from every human being. Between him and all others there was a deep gulf fixed. But the Knight of Nazareth bridged this chasm and not only spoke kindly to him but laid His hand upon him in healing. There are people today to whom it is not easy to minister. It takes courage to do so, but if we are to match the mind of our Master, we shall accept our responsibility to those in need.

It took courage for Jesus to champion the unpopular cause. "The Jews had no dealings with the Samaritans," but Jesus did. The souls of the Samaritans were as dear to Him as the souls of those who lived in Palestine. And today those in India and Egypt are as dear to Him as those of us who live in America. It takes courage now to be the "Good Samaritan" to the Japanese American even though his loyalty is unquestioned. It takes courage today to be a Carry Nation when the liquor interests have such a stranglehold upon our nation's capital.

In Jesus we have a knight who was a knight indeed. The medieval knights went forth clad in their metal armour, seeking adventure. The knight of Palestine went forth ministering to souls in need. When you feel helpless and forlorn, in days when the world seems cold and cruel, and you feel that you alone stand for the things that are right, think of Jesus and renew your courage.

(You can have a large candle in the center of the room ready for the closing part of the devotional service.)

"I shall light this candle, a symbol of the courage of the Christ. Let us join hands around it and sing, 'Follow the Gleam':

"To the knights in the days of old,
Keeping watch on the mountain heights,
Came a vision of Holy Grail
And a voice thro' the waiting night
Follow, follow, follow the gleam
Banner's unfurled o'er all the world,
Follow, follow, follow the gleam
Of the chalice that is the Grail.

"And we who would serve the King
And loyally Him obey
In consecrate silence know
That the challenge still holds today.
Follow, follow, follow the gleam
Standards of worth, o'er all the earth,
Follow, follow, follow the gleam
Of the Light that shall bring the dawn."

drove hard. When they reached the house, there was no one at home, the door was unlocked; there was a fire, and a kettle of hot water on the stove. Both men were sick after they got home from that trip.

BUILDERS

There were eighteen members of the DeWitt congregation, and about the same number in the Pleasant Prairie congregation, with no church building for either. But the people were good Christians and under their pastor's influence, they grew in numbers and in grace. The Prairie people built a house of worship first, not that they were any better Christians than the DeWitt people, but they had more money and some very energetic men. Their church was a joy to the entire community.

The home congregation, small in numbers and in means, struggled along, changing its place of worship from the location where they first met to a hall belonging to the Odd Fellows. The services were held upstairs in a cold, shabby room. From this hall the congregation moved into more comfortable quarters in the Court House — a good change. As the jail was just behind the Court House, and was generally occupied by a reasonable number of inmates, the Preacher often spoke in the jail on Sabbath afternoons. Poor fellows! They lived hard lives. One man was strung up to a tree in the court yard for stealing horses.

The Preacher was often called to go north, south, east and west to moderate a call, to marry a couple, to attend a funeral, to preside at a meeting of Presbytery or synod. He was generally in fair health when he left home, but he was nearly worn out and sick when he returned. His wife and children suffered, also, partly from anxiety, partly from lack of proper care. At one time the Preacher had to be sent for. His four-year son, Edwin, lay at death's door. The Preacher drove home with an anxious heart,

Rev. Robert Sleeth Campbell, Mrs. Campbell and daughter

more than sixty miles, over bad roads, worn and weary, but in time to hold his dying child in his arms. The kindness and sympathy of friends eased the sorrow, and Jesus was the comforter.

Soon the people felt that they could build a frame church, well located and commodious. When it was partly enclosed, but not roofed, a windstorm blew the church to pieces. There was much talk and some hard feeling toward the builder. After a time more money was raised and another house was erected and entered without much outstanding debt.

WEDDING BELLS

The Preacher kept a cheerful spirit, but from sheer exhaustion he had often to lie down, too tired to speak, for the work was laborious. People had to be married and buried, and preachers were scarce in those days. There were some laughable occasions. One day the Preacher was called out to the country to marry "Wild John," a Swedish man who came to town bareheaded, and in summer, bare-footed, selling cord-wood at six dollars a cord. When the Preacher reached John's house he found John still bare-footed, and his bride in a calico dress. Soon, however, they went upstairs, returned well dressed and presented themselves for marriage. Wine was served plentifully with the dinner. The Preacher may have received a dollar or two, but the fun of the occasion was fun enough, and probably Wild John gave the Preacher a cord of fire wood in the winter. Poor John! He hanged himself, in his own barn, a few winters later.

Once in December, the Preacher was called to go ten miles into the country to marry a couple. The Preacher got there, but the bridegroom got lost in the snowstorm. He had started out in a buggy instead of in a cutter. His buggy overturned; he lost his hat; he lost himself on the prairie. Three days later the groom came again for the Preacher who performed the ceremoney this time. All these were the duties of a pioneer preacher.

CAME WAR

About four years after the settlement of the pastor, the Civil War broke out. Excitement prevailed. Our best men enlisted. Reverend Vanatta, who had married one of our Prairie girls, went as a chaplain. On their way to Vicksburg, Mrs. Vanatta was killed by guerillas, and Mr. Vanatta received a wound from which he died soon after. Our men fared badly. Some were killed in battle; some died from sickness; one died in Andersonville Prison. The bodies of our soldiers were sent home for burial. Those were very sad times.

After the war the land had rest, but times were hard. The Preacher's wife, who, in her girlhood, had not known what care was, had to contrive many a time to make ends meet. All the book agents, solicitors of every kind, school teachers included, came to the manse for counsel and a night's lodging. All the newly licensed young preachers came for advice as to where they should begin their work. One evening the Preacher's wife was about to sit down for a quiet hour with the family, when a strange man appeared at the door. She invited him in and prepared a warm supper for him. He said he was a Methodist preacher on the circuit. After a little acquaintance, when he told his trials and troubles, the Preacher's wife was glad that she could show him a little kindness. But the many occasions of such kind were a real trial to an inexperienced young woman.

After the war there were protracted meetings in the church, with a large accession and a general re-

vival of religion. The little congregation of eighteen grew to one hundred and twenty-four. But some of the older members considered the meetings an innovation. They said it was too much like the Methodists to call on men and women to pray in public. The Preacher felt hurt and resigned. But the Presbytery refused to accept his resignation. The finances of the congregation were low, especially during the troublous war times, but the Home Mission Board never failed to pay the bills.

"THERE WERE ADDED TO THE CHURCH"

The town grew. The Methodists, the Baptists, the Episcopalians erected houses of worship. The Catholics built a convent, and the Sisters of Mercy went about the streets with sanctified countenances. When the Fulton Street Prayer Meetings were started in New York, the Preacher organized a daily four o'clock prayer meeting in DeWitt. One day as he walked home from the prayer-meeting, he picked up a gold dollar in the street. Handing it to his wife, he said:

"But we had something better than gold dollars at our meeting today." And so the work went on for twelve years.

Here the narrative breaks off. Mrs. Campbell probably finished her talk without notes.

This paper was prepared by the wife of the pioneer Preacher for a missionary meeting in New Wilmington, Pennsylvania, in 1897.

THE CHURCH AND UPROOTED PEOPLE

(Continued from Page 205)

as ministers of the interdenominational Community Church, discovering their church relations if any (and the large majority claim membership in some Church, either Protestant or Catholic). Then we describe to the parents our Community Church and Bible School, the time of services and the location of our place for worship, and then with all the earnestness at our command we urge the claims of Christ and His Church and the Bible School upon them and their children. The results of the work of the Church among this uprooted people are not visible. But in the eighteen months since this work was started we have received into our Church organization 61 members, many of these of course have moved "back east." We have had eighteen decisions for Christ—many of them moving away before we could publicly receive them. We have had three adult and three infant baptisms.

We have also conducted two Vacation Bible Schools with splendid results, all of our teachers and officers, with one exception bein genlisted from the Project.

ANY SINCERE OBSERVER of the Christian church in America may easily discover the extent to which the changing character of modern society and the nature and direction of social movement are altering the whole problem of religious ministry. . . . To say that the concern of the church is with the spiritual and the eternal does not set aside the fact that it works in a material and temporal world that it seeks to interest and transform. It cannot remain unaffected by what affects the world about it.—*Hermann N. Morse.*

They Found The Church There

By MARY M. LAGO

One of this war's most exciting stories is told, not in the headlines, but in V-mail letters, chaplains' reports, paragraphs in correspondents' communiques and small items on the inner pages of newspapers.

It is the story of American servicemen who have gone overseas and have "discovered" missions. As the Allied campaign spread over the world, and especially through the Pacific area, these reports increased—fliers were saved by Christian descendants of cannibals, homesick soldiers were taken into missionary homes, sailors and marines saw a quality of life among "primitive" peoples which they had seldom seen in "Christian America."

This is the wonderful tale told by Henry Pitman Van Dusen in *They Found the Church There.* Gathering together the scattered bits and fragments, he has made of them a powerful argument for the value of foreign missions.

"How many people," he writes, "both at the front and at home, will pause in admiration before this or that single incident of heroism or compassion on the part of a native Christian, and rush on without asking the questions, 'How did this come to be?' 'What is the secret of this character?' 'Why did he become such a person?' "

He answers these questions first in regard to the great, wild island of New Guinea where in 1896 the first missionaries were met by a circle of warriors "with spears poised to slay at a word from their chief. Happily, the word was not spoken." These missionaries labored in a society where "immorality, unless found out, is considered a virtue; lying, a trait of character not condemned . . . Cannibalism prevails, more especially to take revenge . . . War is waged with little intermission . . ."

Today our soldiers there find flourishing Christian schools and churches. Furthermore, the natives are mission-minded! "For their meager resources, they have learned to give generously. And not for their own interests alone. A quarter of all contributions goes for mission work beyond their own district."

These same New Guinea natives were the "Fuzzy-Wuzzy Angels" who carried the wounded, transported supplies and escorted lost fliers through the wilderness of the Owen Stanley Mountains.

An Australian officer reports: "Just to give you some idea of how the lads in this Unit have been impressed by the urgency for restoring the work as soon as possible: somebody in our Unit had the idea of taking up a collection . . . for rehabilitation work. Although more than half the Unit was away on a job, in no time 65 had been collected . . . That little incident may show you how much we have been impressed by the mission work, and the general character of the natives coming under mission influence."

The Solomon Islands leaped into American consciousness with the Guadalcanal campaign of August 1942. This first major South Pacific group to be discovered by Europeans, was almost last to be Christianized. But today, countless American boys owe their lives to native Christians.

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take safe." They led us for many hours during the night through the dense jungle. All of us wondered if we were making a mistake, but when the natives started humming "Onward, Christian Soldiers" we knew we were in safe hands." "

Chaplains, too, are discovering missions. A Lutheran chaplain writes from the Solomons:

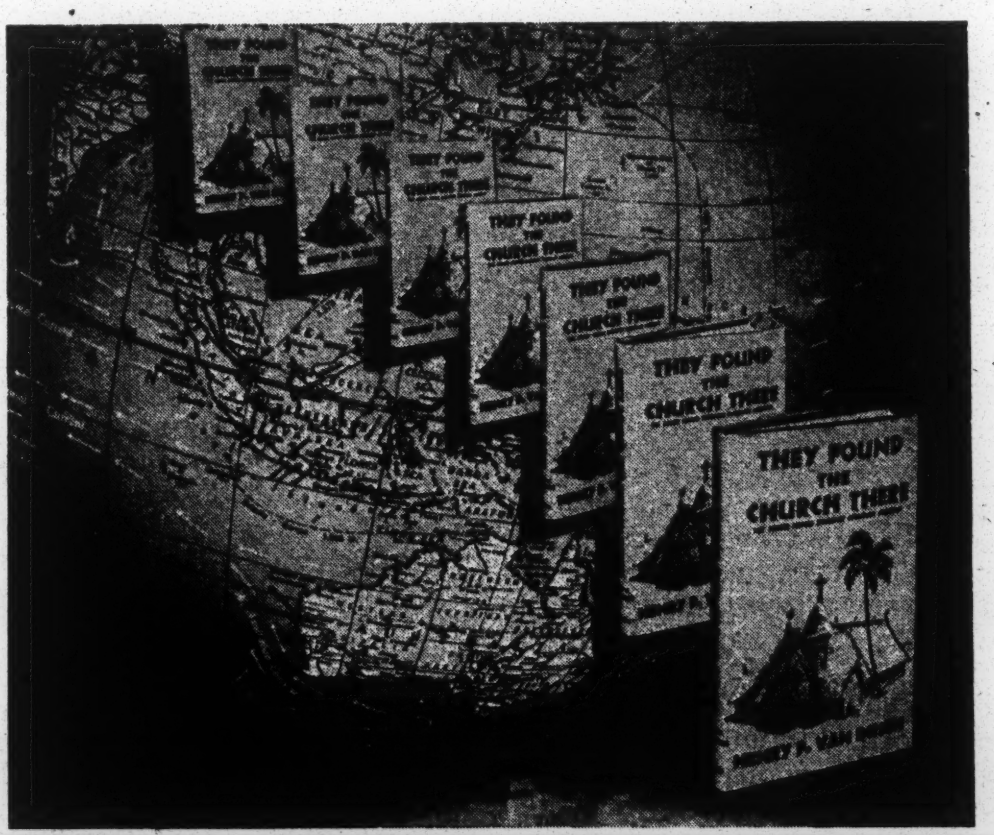
" 'What has Christ brought to you?' I have asked (the natives). I received several answers, but none was quite so eloquent as that single word which came from the lips of a grizzled, somewhat fierce visaged old jungle veteran . . . 'Light!' was his answer."

The story moves on to Micronesia, that cluster of 1500 dots of land in the Central Pacific. Carolines, Marshalls, Gilberts—familiar names in our headlines. Early missionaries, both native and American, faced almost crushing discouragement in these islands not quite a century ago. After six years of work in the Gilberts, one wrote: "Our two converts have gone back to heathenism; others for whom we entertained great hope have grown cold, and there is not a native of Apaiang or Tarawa upon whom we may look as a friend of Jesus."

But in 1944! "When the American flag was raised on the first atoll of the Carolines to be occupied by American troops, the old chief asked, 'May we pray now?' Then the islanders broke into cheers, and struck up a Christian hymn in their soft-flowing dialect."

From Micronesia Dr. Van Dusen turns back to explore the "rear commands," islands upon which were based the operations of both the early missionaries and our present military campaign.

One of these is the Fijii Archipelago, where early missionaries found that "the Fijiians had no equals for brutality, licentiousness, and utter disregard of human life. The world over their name was a



They Found the Church There.

synonym for all that is atrocious, inhuman and demoniacal . . ."

Today a soldier writes of a visit to a Fijian chief, who gave all his guests hymnals: "I thought the songs would be strange to me, but it was just like singing out of our church hymnal at home . . . Some of the tunes they knew better than I did . . . .

"What I'm getting at is this: It is all due to the missionaries that our churches have had on these islands for years. The missionaries have proven their worth many, times since we came overseas. I want to take ten dollars from my account and hand it in for foreign missions."

In 1940 missions on New Caledonia, another "rear command," were orphaned. In 1942 requests for help ceased. American servicemen there were contributing to the work!

And what of the rest of the world?

In Belgian Congo an army doctor tells a missionary, invalided home: "Don't hesitate, if necessary, to take the place of a soldier on a plane. You must get home and regain your health so as to return to the Congo; your work here is so important."

A lad in India writes his pastor: "The next time you have a missionary at the church who has spent time in India, give him a good build-up. The work they are doing is wonderful."

A news correspondent writes from China: "One cannot help admiring the spirit of the missionaries who remain at their posts in spite of war . . . Today they are like soldiers, separated from their families and almost deprived of news . . . Yet the missionaries stay because they can be useful."

All this—and much more—makes up a debt which our churches must repay to the Christian nationals who have done us such service.

"Here men of the services have already given an example of at least a first step toward repayment," writes Dr. Van Dusen, ". . . through generous donations . . .

"Next, through completely adequate restoration of the bitter losses in property and equipment which our War has brought upon them.

"Then, through insistence upon a sound and honorable determination of their future. And rigorous control of the operations of commercial interests which will flood in upon them under protection of our flags.

". . . Lastly, however, the highest return of gratitude . . . is a radical revaluation of the Movement to which (these Christians) owe all that they consider most important and to which they are giving the dedication of their lives."

The book ends, but the whole great story has just begun. It will have its happy ending when we have fully discharged this debt of gratitude to our missionaries and to the Younger Churches of the world.

THE SECURITY OF THE CHURCH

O where are kings and empires now
Of old that went and came?
But Lord Thy Church is praying yet,
A thousand years the same.

Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made with hands.

—*A. Cleveland Coxe*

The Emerging Ethiopian Church

By THE REV. BRUCE B. BUCHANAN

THE Evangelical Church in Ethiopia is young in years. But before the world's creation it was born in the heart of God. His great eternal plan has been unfolding rather rapidly of late. This Church is emerging from scattered groups of converted pagans, now lovers of Christ, and also to some extent indirectly at least from the ancient Ethiopian Church (Coptic).

This emergence is not accidental for God has purposed it and what He wills He eventually brings to pass. Christ died for the Ethiopians as well as for men of all other nations. The Lord has done great things and consequently many are glad. God has effected this not only through His Spirit but also through a great many human instrumentalities, chiefly Ethiopians who know, love and trust Him "Whose they are and Whom they serve."

A BACKGROUND THAT COVERS CENTURIES OF TIME

It is not idle to state that the background and setting of this new Evangelical Church in Ethiopia is one of centuries' duration. Some 1,700 years ago in God's good Providence that old land received some of the blessings the Gospel imparts when Eusebius came from Egypt to tell others of the Saviour. Prior to that the Ethiopian Treasurer not only heard of Christ but was baptized by Philip, the Lord's messenger. No wonder Luke records the fact that the official "went on his way rejoicing." He had found something of far greater value than his Queen's treasure.

Despite the fact that the old Ethiopian Church has perhaps obscured a good deal of the Gospel's light, still it has made a real contribution to the cause of Christ's Kingdom. The whole of Christendom may well rejoice that Mohammedanism has not over-run the "Rainbow Empire." If a nominal Christian Church can do that what can a devoted, fully surrendered Evangelical Church do in Christ's hands?

It is pleasing to report that the ancient Church has recently been improved somewhat. The Emperor has ably assisted a good cause in insisting that the Church use the Amharic language in its services. This is the governmental tongue and is widely understood but for generations Geeze was employed, an ancient and mysterious and obsolete ecclesiastical tongue, understood by some of the priests and by very few deacons and by practically none of the laity. We praise God for these signs of spiritual progress but only a start has been made. Dr. Don Davies now of Sayo, is a scholar and his hobby seems to be linguistics. He reads Geeze, Amharic and Ormo and this combination gives quite a contact with priests and other church officials (Coptic). He feels that some of these are evangelical at heart and are really concerned that their people grasp the fundamentals—the way of salvation.

THE COMPLETE BIBLE IN TWO MAIN LANGUAGES

We never cease to thank the Lord for the great contribution that has been made by various Ethiopian, Swedish and British friends in the printing and distribution of God's Word. The Bible is now to be had in the two chief languages of Ethiopia: Amharic and Oromo. One does not appreciate what an asset this is until he comes to places like Nasir and Dolieb Hill, where just a few Gospels or portions of the Bible have been translated into the dialects used there.

Long before our Mission (The American Mission) in Ethiopia started work in 1920, the Swedish (Lutheran) Mission labored in the country, especially in Addis Ababa. In the capital they now have quite a strong congregation. We were surprised to find that most of the members ride to church in their own cars. But we had not realized that most of these folks have good positions in the Government or in business. One of their fine elders, Ato Immanuel, is the acting Minister of Education of all Ethiopia and along with one or two others represented his land at the San Francisco Conference not long ago. We enjoyed meeting him and can testify to his interest in spiritual as well as mundane matters. Quite a number of fairly prominent officials have had their training or part of it in Swedish mission schools. The young wife of one of the big provincial governors is now in nurse's training at the Swedish mission hospital in La-Kempte. Others have been trained in Roman Catholic (French) and also other Protestant schools such as our own in Addis Ababa, Gorei and Sayo.

PERSECUTION USED BY OUR HEAVENLY KING

God used persecution and severe trouble to bring about the immediate emergence of the Evangelical Church in Ethiopia. In far-flung communities little groups of evangelical Christians had vision of what such a Church would do for their people. But more, they did something about it. They stood before persecution and intense suffering. Some like our ministers, the Rev. Gidada Solon and the Rev. Mamo Chorqa, were imprisoned and experienced great hardship but were conquerors through Him that loved them and gave himself for them.

The people labored and just how hard they worked it is a bit difficult to visualize for many American Christians do not make many sacrifices for Christ's sake. So no wonder the Church grew not only in numbers but also in influence. In Southern Ethiopia the Sudan Interior Mission reports a large Christian (Evangelical) community and in the Sayo area our native Church has such a community of over 2,000. There are now 13 congregations and the 14th is getting under way, we hear. The people still often speak of their sufferings some years ago but they also praise God from Whom so many blessings have flown.

A MARKED SENSE OF RESPONSIBILITY

Our Ethiopian Evangelical Christians are quite human and like ourselves quite faulty. But they do have a marked sense of responsibility which is always an evidence of God's grace. For privilege without obligation is apt to lead to great selfishness, something far from the spirit of Christ. Not all of our friends are faithful but most of them are, particularly the leaders. They are coworkers with God and with Christ and they do not forget it. There is quite a contrast in the circumstances that existed in 1935 when the missionaries had to leave Sayo and the years 1942-43 when a few returned. In 1935 we had a congregation of about 100 members. The average attendance, however, was much larger, being 462 in the year 1934. But now there are several congregations that have an average attendance of from 150 to 250 and one of them, Chonqa, has the fine average of 500 a Sabbath.

The people have built their own churches and they are free of debt. The Sayo Church (called Bethel) has two buildings, the older of which is used for day school and also for Bible school on the Lord's Day. They have donated money and literally hundreds of days of labor. Fi-

(Continued on Page 221)

Good News from Far Countries

India

MRS. JOSEPH ALTER, Editor, Sialkot, India

A LETTER FROM AN INDIAN PASTOR

Minawali, India.

Dear Miss MacLachlan:

Thank you very much for your letter and good wishes.

As regards my work I may say that I have been extremely busy in attending to my own congregation as the pastor, and the neighboring congregations in the capacity of a temporary associate missionary according to the instruction of the Mission meeting last year. The final decision will be made at the time of Synod regarding my new work. You will be glad to know that I am prepared to serve my Lord wherever He places me.

You may have had a letter from Rev. E. V. Clements regarding Adult Literacy work in Liyan. Munshi Lal Din, who was formerly a teacher in Pakhoke School is to go to Liyan as a center and work also at Lirawali and Hachar. The work is progressing among the adults and with it the children are prepared for school.

The Northwest India Christian Council is paying special attention to Adult Literacy and has appointed a special sub-committee for this movement. The Council issued a circular regarding the observance of Literacy Sabbath, so I had a special Literacy service at Minawali and a big jalso (rally) at Liyan. We held a small literacy contest and the sight was worth seeing. One day I was at Liyan and in order to know about the interest of the young girls for the Adult Literacy, I addressed one girl and made a jocular remark, "Inayat Bibi, what is the use of teaching you and the other girls because you will be married soon and leave your home and we will be suffering the loss?" She replied "Padre Sahib, This canal comes from Daski Side and fertilizes our land; though its home is far away yet it serves here, so we will serve like its distributions."

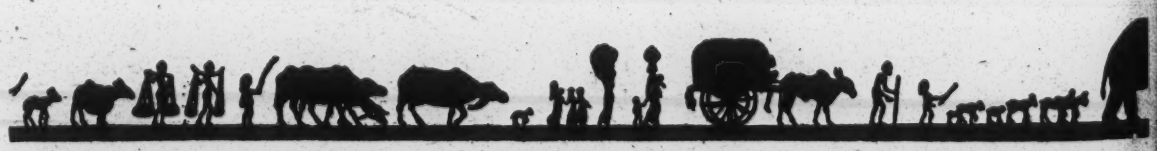
In short I may say that the Liyan students have started a daily prayer meeting which is entirely the result of this Literacy work.

We cannot forget your good work in propagating the Adult Literacy work and may assure you that you will find many fruits at your return.

I heartily express my feeling of gratitude toward the Mother Church (United Presbyterian of N.A.) who has lifted us spiritually, mentally and physically. Most of the workers in different fields of our Master's service are the product of mission boarding schools which have not only provided the workers but have immensely prepared youths who are serving in various capacities among non-Christians and in the Government.

We have more than 700 men and women serving in Military in various ranks, viz., soldiers, store-keepers, clerks, havildars, janidars, lieutenants, etc., in Pasrur Presbytery. The number of military workers is growing in other presbyteries also.

You know that I have been very keen in building of church buildings. I have arranged the funds for a small church in Liyan and the work will be started when things become cheaper. Besides this I feel an urgent need of



a church building at Satrah. Though it is the headquarters of the Roman Catholic Church, yet I have double their membership. We feel the great need of a church there.

Yours very sincerely,
Yaqub Khan,
Minawali, India.

Attached to this letter is a report of the District Inspector of Schools:

"It afforded me genuine pleasure to visit the center started by M. Lal Din, assistant teacher, Mission School, Virawala at Liyan, today.

"There are 19 girls and 11 men on the roll of the center and all of them are reading "Ilam thi Kunji or Chabi." I am surprised to find some of them making extraordinary progress. It is really appreciable to note the center was started in June last and within such a short period so much of the course has been covered. In case the teacher continues his efforts in this direction, I am sure, a good percentage will reach literacy by the end of the year.

"The teacher should maintain an admission register, an attendance register. He should also attend to notation and enumeration. Every adult should even in the beginning learn to write his name.

"It is a good beginning and I wish it may achieve a good end."

Sd. M. E. Aureashi
Assistant District Inspector of Government Schools.

Egypt

MRS. W. J. SKELLIE, Editor, Luxor, Egypt

MIDDLE EGYPT THANK OFFERING, 1945

By LUCIA DWIGHT

Three districts, Minia, Beni Suef and Fayoum, comprise our Middle Egypt Presbytery.

Once again our annual Thank Offering Meeting was a very happy and profitable occasion. Happy in meeting old friends and gaining new ones as delegates arrived from many towns and villages; and a happy time of spiritual fellowship together. Profitable, from spiritual enrichment and cooperation in the service of giving, being more blessed to give than to receive.

The Fayoum Girl's School had the honor of being hostesses this time and ours the privilege of having our lines fallen in pleasant places.

Minia delegates arrived by train the evening before the meeting. Beni Suef, with 28 delegates, chartered a special bus.

The day, Friday, March 30, was marked by God's kind providences in giving us grand weather the whole day.

Both the convention Theme and Chorus—"Glorify The Lord"—were very inspiring. The morning message, by Madam Yousef Mansour of Wasta, was "Glorify The Lord," in our daily lives. In the afternoon Miss McCrory took up the thought, "Glorify The Lord," In Our Societies, and added some new points to our Standard of Efficiency.

The pageant, "The Feast of Thanksgiving," was very beautiful and impressive. It exemplified the true spirit of giving by characters accompanied by a large choir, making prominent "Evangelism," Orphanages," "The Seminary" and "Bible Societies" as worthy objects of our giving.

The acme of interest was reached at the report of the committee on distribution of the Thank Offerings, stating the total Thank Offerings* from the three districts to be 175 pounds Egyptian ($875.00), our best year!

Only a little short of that was the

*The total Thank Offering for all societies in Egypt was $6,541.35.

interest in the report naming the new officers, and Minia as the place of meeting for 1946.

At the close we turned again to the convention chorus, "Hallelujah! Glorify The Lord," then were led in the closing prayer and benediction by Reverend Aiyad, pastor of the Fayoum church.

The "refreshing cup" upon arrival, the noon picnic lunch around tables in the school yard, and the farewell tea and cakes gave the right touches of hospitality and friendliness, felt and appreciated by all.

Some of the delegates stayed over for an educational trip to Lake Karoun, scheduled for Saturday, but a sandstorm hindered that plan so they went to the noted Fayoum water works instead and also saw other typical Fayoum sights — the ancient viaduct, the huge water wheels and the five branches of the Bahr Yousef Canal, a wonderful system with a wonderful result — the wonderful oasis, The Fayoum.

So also our Thank Offering meeting in Fayoum was on oasis of refreshing joy.

TRAVEL IN EGYPT

I dislike train travel these days but to get back and forth between Benha and Cairo I must do it. It is dreadfully crowded and I have to fight my way on and off. One day the porter set his float for me; I stepped up and then stepped on his knee and hopped in the window. Once I rode in the registered Post. Getting off is also a feat.

Lois Kingan

The Sudan

MRS. RIED F. SHIELDS, Editor, Khartoum, The Anglo-Egyptian Sudan

NASIR NUZ 'N NOTES
September, 1945

Evangelistic work among the women in the villages continues, a three months' course of lessons having just been completed and now the same course is being given in five other areas. We are pleased to announcee that a special gift from two friends is financing this new venture of taking the Message regularly to the Nuer women in their villages. In August 215 meetings were held with an attendance of 723 women and grown girls, 167 men, and 223 children over twelve years of age. Bayiak's enthusiasm continues unabated as he reports the good reception the Message receives everywhere he goes.

* * * * *

While we admit that we have frequently told our patients that our clinic is not a jail where they are forced to take treatment they do not want, yet the other day we did wish it was! Two visiting doctors were here and we found that they shared our idea that if Mr. Deng Wako lives, he must have his leg amputated. A crocodile crushed the bones in one leg five months ago; he stayed in his village two months and has been here since. But Deng, his mother and two brothers formed a quartette whose only note was "No!" They can understand a crocodile amputating a leg but cannot imagine a doctor doing it. So they continue to carry him in three times a week for dressings, hoping the ointment we use will remove dead bone while we have used all of our powers of persuasion in vain trying to get them to go to the Malakal hospital to have the leg amputated. We hear that the victim of a crocodile bite whom we sent to Malakal last spring to have his leg amputated is well and only awaiting his artificial leg before returning home.

Due to a serious shortage of eggs in this vicinity, we asked Bayiak to see if he could get any eggs in the villages he visits. One night he came back after dark soaking wet, for his canoe had upset but he proudly produced four unbroken eggs from his shirt pockets; somehow these eggs had managed to survive the accident.

* * * * *

While putting up the bamboo shades on the outside of our kitchen window one evening recently, we suddenly discovered that our feet were but the width of two bricks from a good-sized viper which was audibly resenting our presence there. We quickly increased the distance between us but returned with our hoe, and ours the victory.

* * * * *

A lion has been raiding villages lately and some policemen went hunting it with guns. The lion killed one policeman, then the men got excited and shot at it, failing to realize that they were surrounding it from all sides so several others were shot, one having an abdominal wound. We gave him first aid at our clinic and are going to send him to the Malakal hospital as soon as a boat appears.

* * * * *

Mr. Williams, head of the Sudan transportation, accompanied by his wife, made a short call here at Nasir as they passed on their way to Gambela and then spent an afternoon with us on their return. Their launch was new and beautiful, we enjoyed standing on the top deck and getting a long-distance view of our Mission. We felt quite proud of our compound, for it looked beautiful with its well-kept lawns and hedges.

Ray Huffman

THE EMERGING ETHIOPIAN CHURCH

(Continued from Page 217)

nancially the Church is still weak and struggling. Many of the elders are consecrated men and do much volunteer work, especially in preaching and conducting services. Some of them walk or ride long distances without stipend at all.

The churches in this area have a fairly well-organized church court, called a council, not a presbytery. Ministers and elders make up the Council which meets three times annually. In practically all cases the local churches support and sponsor day schools. The Mission cooperates in lending supplies and books and occasionally donates a few dollars in supplementing teachers' wages but this is not at all common; emergency grants being the rule. From personal observation (we visited 10 of the 13 churches) it would seem that our Ethiopian Evangelical Christians have definitely assumed responsibility for it is their church. It is really an indigenous church. For this reason the future is most promising for it has become the church of the land even though in limited measure. Obviously it is God's work or it would have failed. He has a real nucleus of those who have made Him Lord and Master. The church in Ethiopia is a fact and not a dream.

Our Ethiopian Christians did nobly during the cruel days of persecution but they need assistance, guidance, counsel and encouragement from the church in America.

HOW ABOUT YOUR PART?

Prayer and gifts are essential and every member of our United Presbyterian Church can help to bring in the Kingdom of Christ not only to the United States but also to one of the least of the allied nations—Ethiopia.

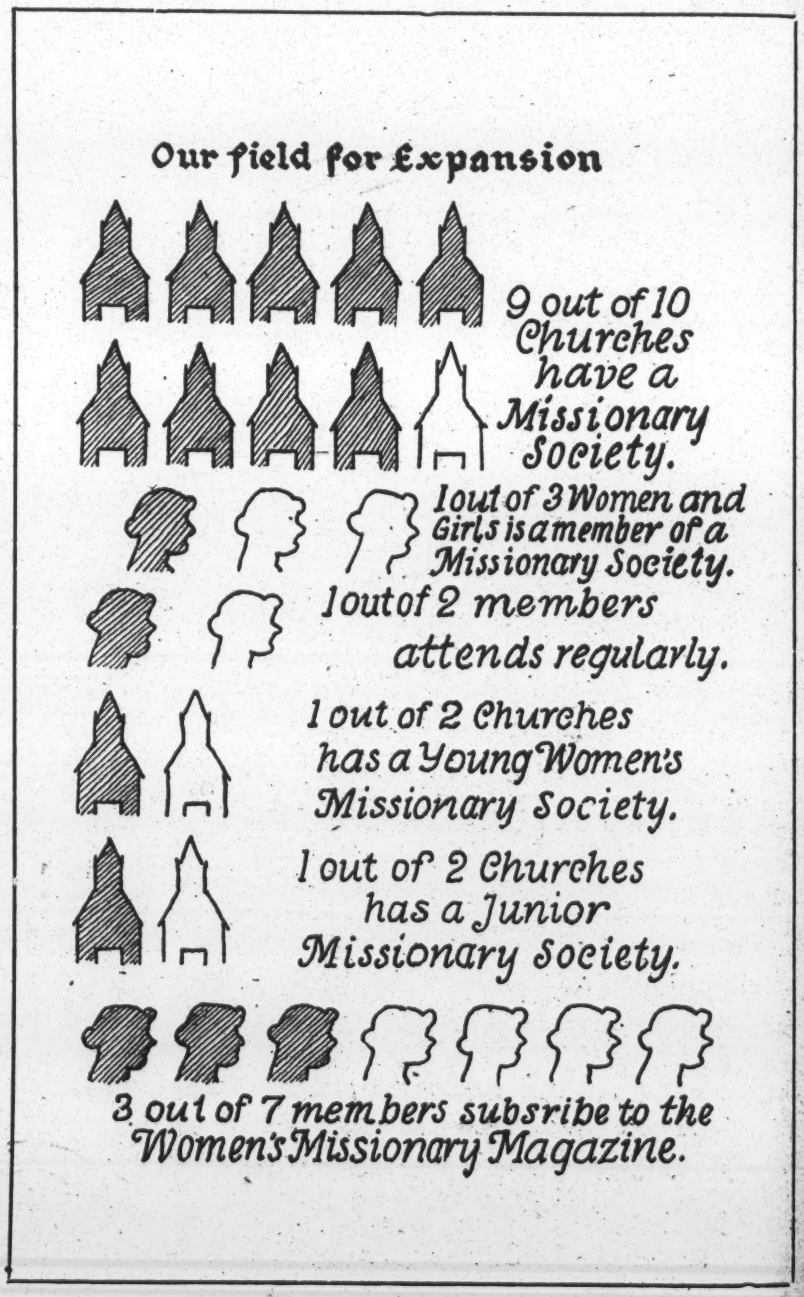
Let Us Go Forward

By MRS. G. VIRGIL HUTCHISON, Women's Secretary

The Women's General Missionary Society has been in existence over sixty years. Organized in faith and prayer, its growth has at no time been phenomenal; at times the number of members has fallen off and yet there has been a long-time gain. The need for our organization is no less now than at the time of its inception and the work assigned to us by the General assembly of The United Presbyterian Church reaches to the far corners of the earth as well as to various sections of our homeland. Last year our Treasurer's Report showed the expenditure of more than half a million dollars. Yes, the W.G.M.S. is a live corporation but it needs to expand. Every woman who is a member or an adherent of our church should be a stockholder in the missionary work of that church.

Statistics may be dull if they deal with a subject with which we are unfamiliar, but if they refer to *My Money, My Child, My Church* they become of the utmost importance. In 1925, almost 23% of our church members were also members of the Juniors, Young Women's, or Women's Societies. If we had the same proportion today, we should gain 1,200 members.

We do not know exactly what proportion of our church membership is women. Look over any congregation and decide for yourself whether 60% might be safely counted as women. If that is a fair estimate, then 60% of our total membership in America gives us a total of 119,255. Our total membership in Women's and Young Women's Societies is 34,373, hence not


Our field for Expansion
9 out of 10 Churches have a Missionary Society.
1 out of 3 Women and Girls is a member of a Missionary Society.
1 out of 2 members attends regularly.
1 out of 2 Churches has a Young Women's Missionary Society.
1 out of 2 Churches has a Junior Missionary Society.
3 out of 7 members subsribe to the Women's Missionary Magazine.

quite one woman in three is a member of a missionary society. And here are some other sad facts: out of 844 churches in America, 86 have no missionary society of any kind; 396 have no Young Women's Society, and 377 have no Junior Society. Does this mean there is no interest, or is it leadership in the local church that is lacking?

If we take an interest in mission work, we will be on the alert to learn more about it. How better can we do this than by attending our meetings, studying mission study books, and reading our own fine publication, The Women's Missionary Magazine It is possible for us to obtain statistics on only one of these three methods. Our Missionary Magazine is now printing 15,000 copies per month. If all these copies went to society members, it would mean that 3 out of 7 subscribe to the Magazine. Perhaps 4 or 5 out of 7 have access to it since members of several societies may live in one household.

We are trying to present some sober facts about your missionary organization. They are truly important. We must do better than this. Won't YOU do your part in trying to enlist every woman you can in the W.G.M.S.? We should havev at least 1,000 new members this year, above the number lost by death or removals. One active society is already making its plans for advance. A joint committee from two societies will call on every woman in that church who is not already a member. Of course it will mean work, every worthwhile job does. However, you may be happily surprised to find that those who have been busy in war work are ready and anxious to turn their energies toward missionary endeavor. How better can peace be extended throughout the world?

It is not so long since Germany was the birthplace of the Reformation, yet now how few are left who follow that great man Luther. We dare not lose our heritage as a Christian nation. We shall not be able to serve both God and Mamman—and Satan has not yet been chained. When 17,000,000 children in United States have no religious training, it is time that we awoke to our responsibilities as Christian women at home. The world is rapidly decreasing in size since air power shortens space. But our responsibilities stretch farther. The army of the Lord requires women of vision to take their duties seriously and enlist in the vital missionary cause. Try to get at least one new member this year for your W.G.M.S. Then let us go forward.

HONOR ROLL

DELEGATES TO THE 1956 W.G.M.S. CONVENTION

Presbyterial	*Date Received*	*Secretary Reporting*
1. Kiskiminetas	September 29, 1945	Mrs. J. Orr McLaughlin
2. Delaware	October 1, 1945	Ada C. King
3. Spokane	October 5, 1945	Mrs. L. M. Caldwell
4. Monongahela	October 9, 1945	Mrs. Frederick E. Milligan
5. Butler	October 15, 1945	Mrs. Hugh Fergus
6. Philadelphia	October 22, 1945	Grace E. McClain
7. Los Angeles	October 25, 1945	Grace E. Finney
8. New York	October 29, 1945	Mrs. John Thom
9. Idaho	October 29, 1945	Mrs. J. C. Quinly

MRS. JOHN P. WHITE, Editor, 120 Carnegie Place, Pittsburgh (8), Pa.
MRS. RALPH H. ARNOLD, Treasurer, 525 Mifflin Ave., Pittsburgh (21), Pa.

PLEDGES FOR 1945-1947

A foreign missionary of a past generation, thinking of the pledge made by student volunteers, suggested a pledge for Christians who stay at home. It was this:

"If God does not permit me to go as a foreign missionary, I will, God helping me, make just as many sacrifices as if I had gone; I will never indulge in luxuries. My time, my money, my effort shall be spent with my eyes upon a ruined world."

Signed..... .....

Can I sign on the dotted line? I must not do it without much thought. "As many sacrifices as if I had gone." I think of the dangers by land and by sea; of diseases rampant in every missionary field; of loneliness, of separated families, the man on the field the wife and family in the United States, of children left at home over a period of years for education, of the recent trials—prisons, concentration camps, near-starvation, yes, and beheading. I go quietly now.

Luxuries? What are luxuries? Are there any that I would not give up for the Lord Jesus Christ whom I claim to love above all else?

Time? How much time am I willing to give to my missionary society? How much time am I willing to give to public worship? That "ruined world" troubles me. Why should I not be willing to sign my name to that pledge?

But why should I talk about a foreign missionary? Why not a home missionary? Why should I not make a similar pledge as a church member? I might frame one for myself: "If God does not call me into definite Christian work, I will, God helping me, make just as many sacrifices as if I were a missionary. My time shall be spent wisely for Him; I will promise to meet Him in the sanctuary every Sabbath morning and every Sabbath evening and at the mid-week service unless providentially hindered; I will be a student of the Word in the Sabbath School and a teacher if asked to do this service. I will not indulge in luxuries. I will give the tithe of my income to the Lord and make thank offerings in addition. I will keep in mind the great unchurched millions in the United States; I will take special thought for the "Uprooted" people all about me. I will visit the new people who move into my neighborhood and invite them to come and worship with us in the house of God. I will take time for the strengthening of my own inner life and I will use all means to lead men and women and boys and girls to Christ. I will try to help my children, by precept and example to understand that 'Christ is the Head of the home, the unseen Guest at every meal, the silent listener to every conversation.'"

Suppose 200,000 United Presbyterians keeping their eyes on the "ruined world" should sign these two pledges! Suppose the 45,000 members of our church in India and the 23,000 in Egypt and the North Sudan should also sign, would it not mean in deed and in truth World-Wide Christian Advance?

THE MAGAZINE SAYS:

My Editor and Treasurer join me in wishing all of my readers a happy and joyful Christmas; and a New Year of peace and blessed achievement.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night." *Luke* 2:8.

"While Christmas windows, all aglow,
Tell of the wondrous Light
Which came to us at Bethlehem
That strange and silent night;
May all its glory serve to make
The coming New Year bright."

Mrs. Ralph H. Arnold

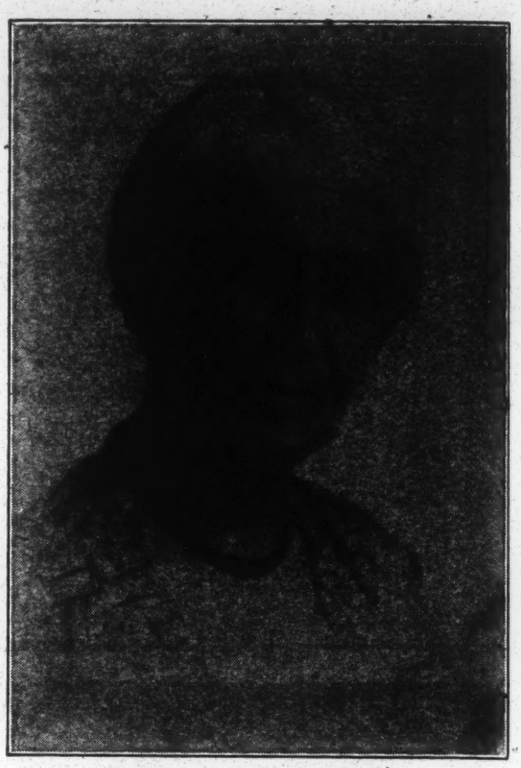
CHRISTIAN MESSENGERS GO TO JAPAN

Four representatives of the church in the United States—Dr. Luman Shafer, Dr. Douglas Horton. Dr. Walter Van Kirk and Bishop J. C. Baker (not shown in picture) officially approved by President Truman and General MacArthur, have gone to Japan to confer with the leaders of the Christian Church of Japan to study relief and rehabilitation needs.

"Come, Ye Blessed Of My Father"

A Tribute From The Women's Board

This loving call of her Lord came to Miss Jennie B. Wallace about 10 A. M., her accustomed hour of prayer, on Tuesday, October 16. Because of a severe cold which developed into pneumonia, the last three weeks of her life were spent in the hospital. On her 90th birthday many greetings and gifts were sent to her but at the time she was too ill to realize these were messages of love and congratulations; later she was told of these tokens and enjoyed the remembrances of her friends.



Miss Jennie B. Wallace

Miss Wallace was the daughter of Dr. and Mrs. A. G. Wallace, and she liked to tell of her father's work as Secretary of the Board of Church Extension, which office he held faithfully for many years. Her keen interest in and knowledge of the Boards of the United Presbyterian Church began in those years when the whole family helped prepare the packets of material to be sent to the churches, and to tabulate the returns.

For over twenty years Miss Wallace was the efficient Recording Secretary of Allegheny Presbyterial, and resigned this position in 1920 to become a member of the Women's Board. As Recording Secretary of the Board she served from 1920 to 1939. Her minutes were unique in their style and completeness; often she laughingly remarked: "These records are for posterity." Discussions, actions and comments she recorded, often adding a clever remark of her own in parenthesis. She enjoyed taking notes of sermons and addresses, incorporating them in letters to friends. She was a wonderful writer and many were the letters and cards which went out from her study to missionaries, boys in service, her many friends, and to many a worthy cause as well as in protest of something unworthy.

These outside activities made her no less faithful in her home Church in Sewickley. At prayer meeting, church service, Sabbath School, missionary meeting and aid society meeting, she was present whenever health permitted, regardless of weather, and took an active part. Her going "leaves a lonesome place" in the Church.

Possessed of a wonderful mind and memory, Miss Wallace was a most intellectual and well-read woman; she clothed her thoughts in the choicest of English and was tireless in her preparation of any assignment. She was big of heart, always faithful, true and loyal. She was a great student of the Word and her prayer life was deep and sincere.

(Continued on Page 238)

MRS. O. H. MILLIGAN, Secretary, 905 Publication Building, 209 Ninth St., Pittsburgh 22, Pa.

A THANK OFFERING PRAYER

"As in the days of old the wise men
Brought their gifts to Jesus' feet,
Opening up to Him their treasures,
Silver, gold and incense sweet;
So today we come to worship,
Come to praise Thee and adore,
Bring in our hands and offering
Taken from our treasure store.

"All the blessings showered upon us
All the silver and the gold,
Are thy gifts to us, O Master,
Yet how much do we withold!
But upon thy willing servants,
Look in mercy and in love;
Teach us how to serve Thee better,
Give us wisdom from above.

"Now accept our humble offering,
Bless O Lord, each heart bowed low,
Fill these empty yielded vessels,
Fill them till they overflow,
Thou art rich, Thy power is mighty,
Grant us here a sign today,
Take our gifts of love and service.
Multiply them, Lord, we pray."

THE GIFT OF LOVE

We are soon to celebrate the birthday of Jesus Christ. He came to the earth as a little child. No doubt He was busy during the childhood days and toiled at the daily task in His early manhood, all thetime preparing for the life work He must accomplish.

He had difficulties and discouragements. He was tempted in all points like as we are, yet He did not yield. It is the birthday of this matchless Saviour we shall soon celebrate. He is God's gift of love to us. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on His should not perish but have eternal life." As we prepare for this birthday do we think of the Gift we have received, or are we following the crowd that commercializes the day?

Christmas and giving are linked together. Each year it comes to tell the story again of God's great gift in Jesus Christ. It is a time of gladness because the day brings tidings

of great joy to all who know Jesus Christ as their Saviour and love Him.

Because we are happy in this Gift of love, we want to share it with those around us. We read of the Wise Men coming to see the Christ Child and "they presented to Him gifts." We think of the millions who will not celebrate Christmas this year because they know nothing of God's gift of love to the world. They live in the midst of superstition and ignorance. We remember also the multitudes who are living in hunger or fear, or both, at this Christmas season. Let us remember that God's gift of love was for the salvation of the whole world. It was not a gift for one year, or for one century. This gift of God to the world was for all time.

"THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT."

ARE WE THANKFUL?

Recently we read of an old bell in one of the churches at Ladenburg, Germany, which has a very interesting story connected with it. A long time ago, about A. D. 1513, a young lady of noble family was returning home to Ladenburg from a visit to a neighboring village.

An unexpected snowstorm brought on darkness before she could reach the town. Part of the road was through a dense forest and the heavy snow soon obliterated the way. She could not find the path and wandered helplessly about in the dark wintry night.

In her distress of bewilderment and almost helplessness, she prayed for deliverance. When she was ready to abandon any effort to go another step, she heard the ringing of a bell. She returned in the direction of the sound and as the bell continued to ring, she still followed until at last she found herself under the wall of her own Landenburg.

In grateful commemoration of this deliverance, her father, Count Hans von Sickingen, founded a charity of six hundred bushels of wheat to be distributed every years among the poor of the town, with the additional iharge that forever after a bell should sound from that church tower at the same hour of night that brought deliverance to his daughter. He expressed his gratitude for the safe return of his loved one.

How much more grateful should our hearts be as Christians who have been delivered from the bondage of our sins.

Are we thankful for this great gift? Very soon all missionary societies of the church will have presented in the annual Ingathering the accumulated thank offerings of the days of 1945.

Will our offerings be a real expression of our gratitude to God for all our blessings?

If we appreciate His wonderful goodness and mercy to us during the year, an anthem of praise and thanksgiving will rise from every heart. North, south, east and west will unite in thanking God their Father who has been their provider and counsellor every day.

ARE WE THANKFUL?

WILL WE EXPRESS OUR GRATITUDE BY OUR GIFTS AND SERVICE?

PRESBYTERIAL TREASURERS

PLEASE KEEP IN MIND THAT THE 1945 THANKOFFERING MUST BE IN THE HANDS OF MRS. SAMUEL E. BAIRD, GENERAL TREASURER, NOT LATER THAN THE MORNING OF JANUARY FIRST, 1946.

We express our wish for you in the feautiful words of Frances R. Havergal:

"A bright and blessed Christmas Day,
With echoes of the angels' song.
And peace that cannot pass away,
And holy gladness, calm and strong,
And sweet heart carols, flowing free,
This is my Christmas wish to thee."

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS—A. A Circle or a Y.W. Society or both in every congregation.
B. Societies to support the WGMS materially and spiritually.
C. Y. W. Special Fund fully supported.

One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—(Amount asked, $8,000)
Permanent—Support of G.B.S., Pasrur, India
Annual—Salaries of Missionaries.

Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.
Miss Beth Johnstone, Presbyterial Worker, Tacoma, Wash.
Miss Mary E. Cole, Bible Women's Worker, Khartoum North, The Sudan.
Miss Pauline Gross, Matron, Frenchburg Dormitory.

BANNER FOR THE YOUNG WOMEN'S DEPARTMENT

For several years there has been an offer to provide a banner for the use of presbyterials in the interest of the societies in the Y. W. Department. The points to be reached were to be found on the short blank appended to the regular blue blank. No presbyterial ever qualified, although one or two came close to succeeding, so no banner was ever awarded. The offer has been discontinued.

A new plan is being introduced. The new banner is ready—in fact, two of them. The presbyterials have been divided into two groups, A and B, the *relative size* being the *measuring rod,* thus the *two* banners.

Efficiency is the point of contest. The presbyterial holding the highest percentage of efficiency, whether in the A or B grooup, will be eligible for the banner. If your society has been careless in reporting its efficiency or has made little or no effort to make a good record, the time has come to reform!

Presbyterial Y. W. secretaries have been notified of the banner. They have also been apprised of the highest rating reached of both A and B groups in the year ended in March. It is interesting that the two groups had practically the same average, the difference being a very small fraction. This fact should be a challenge to *any size* of *presbyterial.*

If you want your presbyterial to carry home from the convention at Tarkio, Missouri, next June, an Efficiency banner, *every local society* in *your presbyterial will need to make a good record.* No society must be missing.

The banner is very attractive. The societies in your presbyterial will be proud to have a *visit* from the banner brought home by your delegate! Two presbyterials will carry home the two banners. Will your presbyterial be one of them?

"BE AN OPTIMIST"

What is an optimist? He is one who takes the most cheerful view of life in general. Have you ever noted the answers you receive to that common interrogation, "How are you?" If you are well acquainted with the person, you know before you receive the reply what the tenor of it will be. Some are accustomed to respond in a "blue" manner, others with a cheerful word and smile. The reaction from the response helps to make or

mar the day for the one receiving the answer.

Have you ever *felt* a smile take away a weary feeling? Your feet were heavy, the way seemed long,—then some one's cheery "hello" lifted you out of yourself so that the remainder of the journey seemed easy and bright. Yes, it pays to practice optimism. Be an optimist!

Some years ago one who was considered a probable winner of the Nobel prize lost out because of his attitude expressed in manner and word. His production was referred to as "having a pessimistic outlook which does not fulfill the requirements stipulated by the founder of the prize." Such an one loses not only the joy of life himself but helps to destroy the joy of others. His friends suffer with him.

A favorite quotation of a prominent preacher was, "The joy of joys is the joy that joys in the joy of others." We think that one so filled with joy should be called optimistic—the opposite of being pessimistic.

It should be the aim of Christians to be happy. They have eternal assurance. Yes, Christians should be optimistic. Did you ever think of the place that optimism has in the success of a missionary society? One dour member can change the atmosphere of the organization. Some one has described an optimist thus:—"He is like the teakettle; although it is up to its neck in hot water, it still keeps on singing!"

Be an optimist!

YOUNG WOMEN'S SPECIAL COLUMN

The following article introduces to you the new matron of the dormitory at Frenchburg. She is Miss Pauline Gross of Philadelphia. As matron, she becomes one of the Y.W. Special workers. Societies will do well to acquaint themselves with every part of the Special Work.—Secretary.

It makes me happy to know that the Young Women's Department is supporting this mission cause. This work at Frenchburg is a Home Mission project. Many students are receiving a Christian education and training that would not have the opportunity if it were not for the school dormitory. This year there are fewer students in the dormitory because there are buses to carry the children. There are still some that the buses do not reach; there are others who prefer to live in the dormitory even though a bus goes near their homes. The students are fond of the dormitory.

Concerning myself, I have no unusual history to relate. I was brought up in a Christian home. Every Sabbath we went to church and Sabbath School. Church was an important part of our family. To my mind, the church is the most important agency of life.

Because the church has had such a large place is my life, I have never had any other desire than to make Christian service my life work. My first ambition was to become a foreign missionary. It was with this in mind that I went to college.

I was born in York, Pennsylvania. There I spent most of my early years. Later we moved to Philadelphia, the place I now call home. When I was fourteen, my mother died. The bliss of childhood was over. Life began to present its problems. I was taken out of high school to keep house. When my sister was old enough to quit school, she took my place in the home and I returned to school. Many times my future plans seemed impossible, but it never entered my mind to give them up.

When I finished high school, I had to make my own way in the world. My father had remarried and I did not wish to be a responsibility to him. I found employment in order to support myself and to earn money to go to college. This was the period when jobs were not so plentiful as they are now. It seemed impossible to get enough money for college. Three years had passed and I did not have enough money yet. There was only one way to get there, and that was to

go there and earn the money as I went.

I attended Findlay College in Findlay, Ohio. The college offered many opportunities to students who were willing to work. I lived with a family working for my board and room. Part of my tuition was covered by a Missionary Endorment Scholarship, and for the rest the school gave me work.

When I graduated I was still planning to go as a foreign missionary, but my applications were not accepted. I was downhearted about this because I had been looking forward to this vocation. My plans had to change, so I tried to find some home mission work. After all, it does not matter where one works in the Kingdom of God. All places to Him are equally important.

Most of my work has been with children. While I was going to school, I taught Daily Vacation Bible School. The most interesting summer was when I worked in the rural section of western Pennsylvania. I think I enjoyed that summer most because the children showed such an interest in the school and loved their Bible school. It was new to some of the children as we went into sections where there were no schools.

For about a year I did pastoral assistant work. This was in a Baptist church in Philadelphia. My duties were largely visiting, teaching, organizing societies and sponsoring social gatherings. I found this work very interesting.

I also worked among the Migrants under the direction of the Council of Women for Home Missions which support mission projects among the Migrants throughout the country. I worked with those of New Jersey who in the spring worked in asparagus, in the summer picked blueberries and in the fall cranberries. We had an organized recreation center for the older boys and girls, and a nursery for the babies and those children too young to work in the fields. My word was mostly in the nursery. On the Sabbath I taught in one of the Sabbath schools in the community.

Now I am doing a still different kind of work. Being matron of a dormitory I find very interesting. I like all the students, they are a fine group. Frenchburg is a grand place to work.

A SOCIETY CELEBRATES

In June, 1936, the Willa Ramsey Circle of the Adara church was organized. Miss Ramsey was present at the time. After nine years, she is back home on furlough from her work in India, thus the celebration at another time than June.

The sponsor, Mrs. E. R. McCall, has sent in an account of the festivities:—"The Willa Ramsey Mission Circle of the Adara church observed its ninth anniversary with a banquet on September 20 at 6 o'clock. There were twenty-eight present, including the honor guest, Miss Willa Ramsey, Rev. and Mrs. F. G. Wright, her parents, Mrs. Martha Watson, President of the W.M.S., Mrs. Mertz, President of the Y.W.M.S., Mrs. Blake, leader of the Jr. M.S. and a charter member from Irwin, Martha Osborne, and some new members.

"The program was held at 8 o'clock, the president, Juniata Mertz presiding. Those taking part in the program were the sponsor, Mrs. McCall, her assistant, Mrs. Watson, and Martha Osborne, graduate of the School for the Blind, and niece of the sponsor who read the Scriptures in Braille. Miss Ramsey, the speaker, had many interesting things to tell of happenings in India. She also showed many articles of interest she brought home with her. She played several selections on her "musical saw."

The Willa Ramsey Circle has been 100% for eight yeasr in its subscriptions to the Women's Missionary Magazine."

DOINGS OF SOCIETIES

If you have ever filled in the annual blanks, you will recall the society blank, blue in color, to which is appended a short blank for specific information. One of the last items to be found has to do with "best" accomplishment during the year just ended. We hope that no reply on this point does not mean nothing worthwhile done! Again, there is sometimes the wonder whether there is a little uncertainty in the minds of some societies as to the purpose of the missionary society. There were many so-called "bests" that had little relation to the cause of missions. Very many were purely congregational or community affairs. But then there were many legitimate accomplishments that the missionary society is expected to perform. In many cases the good things accomplished were the same or similar. The thought is to give examples, some of which your society may have done.— These will be stated as briefly as possible.

Sent monthly service letters to those of church in military service. . . . Made quilt blocks. . . . Gave a tithing play. . . . Assisted in nursery on Sabbath morning. . . . Contributed towards mission school bus fares. . . . Remembered shut-ins. . . . Packed and sent boxes of clothing to some mission school. . . . Sent toys to mission schools for Christmas. . . . Made dolls for Christmas for a mission. . . . Did Red Cross sewing and surgical dressings. . . . Cut out pictures for scrapbooks. . . . Made scrapbooks for hospitals. . . . Gave 14 dozens of canned goods to U. P. Orphans' Home. . . . Made generous contributions in money to the work of the WGMS the first year of the organization. . . . Started a church library of devotional and mission books . . . 75 in number; also, the Women's Missionary Magazine and other religious magazines. . . . Began to participate in the Reading Course. . . . Used the Prayer Cycle as a beginning in learning to pray in public. Now all the members, many of whom had never prayed in public, offer a prayer of several sentences without hesitation. . . . Sent Christmas boxes to men in the service, both in the States and overseas. . . . Provided 10 subscriptions of the Junior Missionary Magazine to the Juniors. . . . Made 10 dolls and dressed them, 14 girls' dresses and 3 women's dresses. . . . Kept note books of the meetings for reference sake. . . . Made stuffed toys for mission school. . . . Corresponded with missionaries to gain knowledge of countries studied. . . . Made a quilt for a mission school. . . . Y.W.M.S. organized a teen age circle. . . . Made scrapbooks on Egypt; also, scrapbooks of poems and cards for hospitals. . . . Made layettes for mission. . . . Sent representatives to Missionary Conference. . . . Had increased interest in monthly Prayer Group meetings. . . . Sent gifts to American Mission for Lepers. (It helps to care for lepers in our fields.) Made afghan for Home for the Aged. . . . Made a "friendship" quilt. . . . Had a Christmas tree for a shut-in. . . . Made one dozen pajamas for a mission school. . . . Aim to have every member of the society a Life Member. . . . The group as a whole is interested in and participates in spiritual things. . . . Made Scripture cards for a missionary. . . . Sent a "sunshine" box to a little girl who was ill. . . . Each girl has learned to lead in prayer and can lead the meeting.

Since the above may be cited as samples, you may know that the actual list is long. If your society has had difficulty in finding an outlet for benevolent deeds, perhaps you may find a suggestion suitable for your use. This is still 1945, time enough to make some one else as well as yourselves happy before 1946 is upon us.

Girls' Circle Program

THE CHURCH AND UPROOTED AMERICANS

CROSSING THE THRESHOLD OF COURAGE . . . Psalm 27:14

By MRS. H. CLIFFORD JEFFERS, Wilmington, Delaware

Call to worship:

"Wait on the Lord, be of good courage and He shall strengthen thine heart; wait, I say, on the Lord."

"Every morning, lean thine arm awhile
Upon the windowsill of heaven;
And gaze upon thy Lord.
Then, with this vision in thy heart
Turn strong to meet the day!"

B. S. H. No. 31 "Trust and Never Fear."

Scriptures—Joshua 1:9; Heb. 11:8; Psa. 55:22; Psalm 27.

Season of prayers—(Arranged by the Prayer Sec. before the meeting.)

Prayers for our fields at home and abroad (4th Day); for the reform movements in our country, (13th Day); for the Mountain work in Tenn. (15th Day); for the Missionaries who are traveling now; for the boys still in Service; for your local Church and Circle; and then give each girl the name of one of the Missionaries listed on these three pages of Prayer Cycle, to remember in prayer at this meeting and daily, until their next meeting.

B. S. H. No. 214 " Love Lifted Me."

Leader—Our thoughts turn now from Africa, which we have been considering for several meetings, to our own land and the theme is, "The Church, And Uprooted Americans." This comes very close to us, for *we* are a part of that Church. What "uprooted Americans" have we met in the past few years? Have war workers of some kind moved into our midst? Have Army wives come into our community for short or longer periods? Have we done anything as a Church to meet the needs of such people? Should we? This opens a broad field for thought on our part.

Review of "The Open Church Door" in this magazine, by one of the girls.

Discussion.

Begin at this meeting the reading aloud of the new book—"Dr. Henry, of Assiut" (price $1.00). Choose a good reader, and plan to complete it in three or four meetings.

B. S. H. No. 125 "My Solemn Vows"

Leader's Closing Thought—

"The Church of my Dreams", by John W. Moore

This is the Church of my dreams:
The Church of the warm heart,
Of the open mind,
Of the adventurous spirit,
The Church that cares,
That heals hurt lives,
That comforts old people,
That challenges youth;
That knows no divisions of culture or class,
No frontiers, geographical or social;
The Church that inquires as well as avers,
That looks forward as well as backward,
The Church of the Master,
The Church of the people,
High as the humblest human;
A working Church, a worshiping Church,
A winsome Church,
A Church that interprets the truth in terms of truth;
That inspires courage for this life, and hope for the life to come;
A Church of courage,
A Church of the living God."

MRS. EDGAR G. MURDOCH, Secretary, 4 Wilmont Ave., Washington, Pa.

FRENCHBURG NEWS

An epidemic of scarlet fever has come to Menifee County, and as a result we have closed the school for one week, sending all dormitory children home who could make the trip without too great expense. Five students have remained, two being from Toledo and three from Tenessee. The fever has seemed to be in light form and it is our prayer that no ill effect will result from the disease.

We have had an exceptionally dry fall, and as a result our well went almost dry. By being very careful we were able to get sufficient water for our needs by carrying the drinking water from Becky Jane Spring over on Indian Creek. Orders went from the office to refrain from washing hair, taking tub baths, and we did only the laundry that had to be done. A well driller was contacted and he came to us within a few days, and a fine vein of water was struck at the depth of 39 ft. We are now in the process of placing the pump, building the well house, and hope to soon have the water ready to pump to the tank. For this we will be very grateful.

We have appreciated the response that the women of the church have made to our appeal for a nurse. While we do not have one yet, we have made some contacts that we hope will be resultant in the coming to this work of those who hear the call to service in this place. Also we wish to express our appreciation to those who have sent boxes of clothing for our store. The demand is great and as the winter comes on we will need more. Each day finds our bins empty, and we trust that we may be able to supply the need of those who are depending upon us for suffiffcient clothing for the cold weather that is ahead.

We covet more than anything else your continued intercession for the work and the workers. We realize every day that we need more than human wisdom and strength to carry the work that is here for us to do. *Harry L. Cowden.*

EZEL SCHOOL

A Christian Training Center
Ezel, Kentucky

Ezel School has completed two months of school since our last report. A group of earnest workers on the faculty, and students with a will to learn, have made them two very good months.

One big event in the school program was the Morgan County School and Agriculture Fair hel dat our county seat, West Liberty, September 21st. Ezel School was well represented in the big parade of all the schools of the county that morning. We won first prize with our school float. Ezel School was represented on a big truck decorated with school colors, green and white, by our last year's Arbor Day queen, who sat in the center with an open Bible before her. On either side were her attendants, one holding the Christian flag and the other the American flag. On the four corners were students who by their accouterments represented the four phases of school work, namely Manual Arts (Home Ec. and Shop), Music and Athletics.

NEW RURAL SABBATH SCHOOLS

Members of Ezel's staff have organized two new rural Sabbath Schools this year; one at Greasy Creek and one at Mize. These two schools are two and five miles away from Ezel on the highway and are held in rural school buildings. Also we continue to help with the Dan Sabbath School each Sabbath afternoon and the Ezel S. S. Superintendent also conducts an afternoon school at Tom's Branch. Out at Dan we are watching the progress being made in the erection of the new church house being built by the people of that neighborhood. Our own Sabbath School at Ezel is growing this fall and its growth can be attributed largely to the active work of our Beginners, Primary and Junior department teachers. An active Sabbath School Cabinet has also been working since last Spring.

UNUSUALLY LARGE CROWDS AT CLOTHING SALES

During the month of October alone we had at least 1250 people attend our clothing sales on the four Saturdays of the month. Perhaps you wonder how we know just how many we did have. Visitors at our school within the month have expressed surprise at how this work is handled, so a word of explanation may be in order. At 7 A. M. each Saturday morning we open our front doors and find the crowd already waiting to enter. So we give our tickets in groups of 40, with a different number for the tickets of each group. (Thus we know just how many are there.) Then one ticket from each bunch is placed in a big can and one at a time drawn from the can to determine which group shall "shop" first. Thus we continue until everyone has had an opportunity to shop for thirty minutes. All of the teachers of the staff act as clerks behind the counters and in the various departments of the clothing department which is on the second floor of the main school building. This means that our teachers give their Saturday mornings to this work but they are glad to help meet the need we see in this department. The income from the sale of this clothing goes a long way in providing the running expenses of the school and at the same time the sales help our families obtain needed clothing. Because our supply of clothing was exhausted we sent out a plea to the societies of the church and already the response is coming in generous shipments of clothing from all over the country.

Wm. A. Heagen

HOME LIGHTS

Long Beach California

The children of the eight Bible Clubs in San Antonio Heights, Silva Park and Carmelitos are saying that now for us—Christians V. J. does not stand for Victory in Japan only but rather for Victory in Jesus. We realize that our greatest and common enemy can only be defeated through our faith in a risen, reigning Savior. So we have changed the name for our clubs this year from "N.B.C." to "V.J.C."

The Clubs are commending themselves to the parents who feel that the children learn so much in them. A fine looking young army officer brought his three-year-old son to my class last Friday and requested me to take him as a pupil. We begin with children four years of age and often the ages range u pto thirteen and fourteen, the latter being used as helpers. I shall never cease to thank God for the warm welcome given the clubs by the hostesses in their little four and five-room homes. Many of them are not Christians and I can account for it only by the Good Shepherd going before to open hearts and homes for the lambs to enter.

Ruth E. Findley.

WESTLAND, PA.

The "home light" at Westland is burning a little brighter and the Prayer meetings are a source of blessing as we meet each week for prayer and Bible study. All of these meetings are being held in my home now. The church attendance has been better since World-Wide Communion Sabbath. We are again conducting a Go-To-Church Campaign for this quarter.

We held a Memorial Service recently for one of our Service men who died in a prison camp in the Philippines. Dr. Hume, of the Canonsburg Church, had charge of this service. Of our thirty-nine young people in the Service, Eleven are home discharged. How thankful we are for the safe return of each one.

Dorothy Partington.

NORTH SIDE, PITTSBURGH, PA.

October has been very busy with many problems to solve. An old lady came to stay with another old lady (her sister-in-law) and they could not agree, so I was called in to arbitrate and find another place for the first one to stay. I made nine visits, wrote 11 letters and made 17 telephone calls and still it not settled, but I think I have found a place in the country where she can stay.

One of our former Sabbath School boys got into trouble in robbery and attempted holdup and I made at least a dozen calls in various places to help him, but failed. It was a third or fourth attempt. He is a product of one of our worst rooming houses; he and his mother and grandparents live in one room on the third floor; firty-eight people in the house and one bath!

I have made seventy-six other calls, am teaching the study book to two classes, have spoken at six Thank Offering meetings and have six more scheduled.

Catherine Lamb.

SLOVAN, PA., MISSION

On Saturday of last week we had the county director of "Child Evangelism" at Slovan to speak to the children. She wrote to me several times asking permission to come so she came and talked to the children using the flannelgraph. There were twenty-five present.

Today we had our joint meeting of the missionary societies. The leader of the primary children taking charge of the devotions with the children reading the scripture references and two of our young ladies giving the pageant on Africa. We are having a Bible "quiz" each month for four months on Africa and giving a bible to the winner.

During the month I made 34 completed calls and many incomplete; attended three Sabbath School meetings! held three worship services, three junior services; four Thursday evening meetings; took several young people to the "Youth for Christ" meetings and one joint missionary meeting.

Mrs. R. G. Russell.

SECOND ITALIAN, PITTSBURGH

Another month has rolled by and we have been very busy with all of our church activities. The Sabbath School and Church services have had good attendance. There were about fifty-five at our Communion services and one child was baptized.

The Young People's Society had a good attendance and the Missionary Society and the Ladies' Aid also had very good meetings.

The Women of the church are making things for our annual bazaar for which no date has been set.

One of our boys who was stationed in Japan was discharged from the services and spoke at the Young Peoples' meeting. He told us about the people and their religion.

During the month I made 85 home visits and six hospital visits.

Mary Ciancio.

Negro Missions

"And He made of one every nation of men to dwell on all the face of the earth."

MRS. H. RAY SHEAR, Secretary, 206 Inglewood Drive, Pittsburgh 16, Pa.

JUBILEE HOSPITAL. "This has been a jubilant month at Jubilee. We have averaged 31 patients per day, with a total of 933 patient days. Our collections have been good, with most of our patients being full pay, which shows that they are glad to pay whenever they are able. Receipts for that month at the Hospital Office were $2,492.67, including everything.

"We have had a tonsil clinic, but due to having such a full house with other patients we could accommodate only eight tonsil cases. We have had to turn patients away because of the lack of bed space. The tuberculosis wing has only five patients now, whereas there are ten beds, but we cannot use those beds because this is strictly the tuberculosis department. (The readers of the Magazine will recall that the county makes a regular grant toward the support of this part of the work, and furnishes a nurse).

"We are very grateful to the missionary societies and various individuals who have sent gifts from time to time. Jubilee Hospital is fortunate in having such devoted Christian friends as the women of the United Presbyterian Church."

MILLER'S FERRY. "On last Friday afternoon we held the formal opening of our cannery. It was well attended and we had a very delightful program":

1:00-3:00 P. M. Canning Demonstration

3:00 P. M. Chapel Assembly

Opening Remarks—Prin. N. D. Williams

What the Cannery Means to the Community—Mr. Andrew Wright, Mrs. Mattie Nettles

What the Plant Means to the Religious Life of the Community—Rev. D. F. White

The Place of the N.F.A. in the Food Preservation Program—John B. Johnson

The Place of the P.H.A. in the Food Preservation Program—Gloria Ridgeway

Remarks—The Henderson Brothers

Address—Mr. W. J. Jones, Co. Supt. of Education

Presentation of Visitors—Mr. C. T. Patterson, Vocational Teacher

The program closed with a tour of the canning plant.

Although crops were not as good as usual this year some canning had been done. This program will stimulate the people to a greater effort and increased participation next year. This is a community project conducted on the campus of Miller's Ferry School, and directed by Mr. N. D. Williams and other faculty members.

The principal writes that he is very well pleased with the new workers. They are still looking for a music teacher, however. Some one is missing a splendid opportunity there in the field of music at Miller's Ferry. Young people love to sing, and have had good training in the past by Mrs. Auhorn and Mrs. Jones.

In reply to the secretary's inquiry as to the length of time certain workers had been at Miller's Ferry and other schools, Mr. Williams writes the following: "I am very proud of the 32 years that I have spent in the mission work. The Lord has been very kind to me through-

out those years. Canton Bend, 4 years; Annemanie, 13 years; Miller's Ferry, 12 years, etc." Mrs. Williams has spent 20 years at these three stations. Mrs. L. B. Ridgeway has served 17 years. Mr. B. T. Ridgeway has served here 16 years. Mr. C. T. Patterson was at Annemanie 7 years, and here 2 years, making a total of 9 years. Mr. Reuben Yancey here 15 years. Over 100 years in mission work for six workers is not a bad record indeed!

Many others have given notable service who are not at Miller's Ferry any longer, but are in some other station. Still others, many of them, have come and gone through the years since Miller's Ferry had its humble beginning, some sixty years ago, with a one-room log house and one teacher. Only Our Father in Heaven can count the results for the Kingdom that grow out of this 60 years of loving, consecrated Christian service. Our Master shall some day say, "Well done, good and faithful servant; thou hast been faithful over a few things; I will set thee over many things; enter thou into the joy of thy Lord." How we shall rejoice together when we hear the King say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and ye gave me to eat; I was thirsty and ye gave me to drink; I was a stranger and ye took me in; naked and ye clothed me; was sick and ye visited me."

"COME, YE BLESSED OF MY FATHER"

(Continued from Page 226)

For Miss Wallace there was the fulfillment of the promise: "that at the evening time it shall be light," and "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." God graciously answered the "Prayer for Old Age," which she loved, for she said that was her prayer:

"O, most merciful God, cast me not off in the time of my old age; forsake me not if my strength faileth. May my hoary head be found in righteousness. Preserve my mind from dotage and imbecility, and my body from protracted disease and excruciating pain. Deliver me from despondency in my declining years, and enable me to bear with patience whatever may be Thy holy will.

"I humbly ask that my reason may continue to the last, and that I may be comforted and supported that I may leave my testimony in favor of the reality of religion and of Thy faithfulness in fulfilling Thy gracious promises.

"And when my spirit leaves this clay tenement, Lord Jesus, receive it. Send some of the blessed angels to convey my inexperienced soul to the mansions which Thy love has prepared; and oh, that I may have an abundant entrance ministered unto me into the Kingdom of our Lord and Saviour Jesus Christ."

"So long His voice had been her guide, that when
He said 'Come Home', and opened Heaven's gates
She took His hand, no valley shadows feared.
Her feet were weary, long had been the way.

"That all the world the love of Christ might know
Her prayer; to sacrifice for that, her joy.
Those years of loving service challenge still
To lift her fallen torch and carry on."

Martha S. Clingan

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

A VISIT TO THE OZARKS

The Ozark foothills were decked out in beautiful autumn colors when we arrived on October 19. Before plans for the future development of our project in Eastern Oklahoma, about nine miles southwest of Stillwell, were made, the Women's Board thought it wise to have the Secretary visit the area before giving up her duties as Secretary of the Indian Missions.

In a conference Judge Joe Lynch, an outstanding Cherokee jurist of Adair County, Oklahoma, assured us that we had made a good investment in purchasing the 35.76 acres of fertile, woodland property for development of our missionary work among the Cherokee Indians.

Upon our arrival at the tract, we came to a well built gate over which is an attractive white sign, designed by an Indian girl, on which is a colored Indian head with gay feathers above the words *"Cherokee Indian Mission."* About five acres have been cleared and fenced. At either side of this area are the vegetable gardens, and the level central part is the building site. A one-roomed cabin has already been constructed so that Rev. George W. Smith, our missionary, may have a place to live while on the project, and also the framework of a fairsized meeting place is already up. The plan is to finish this structure as soon as possible using as much lumber as can be taken from the timber on the premises, so as to have a comfortable meeting place. During the summer months services were held under a brush arbor where people were seated on suitable benches, and these can be used in the new building when completed.

The meeting Sabbath morning was held inside the framework enclosure, using the benches, and a table, with white scarf on which was a bunch of lovely autumn flowers brought by a neighbor from his garden, served as a pulpit. A praise service, using Bible Songs Hymnals, followed by prayer, the reading of Scripture, greetings, and a talk by the Secretary, made us conscious of the Lord's presence and of His prayer "that they all may be one."

Everyone present was invited to remain for lunch that had been prepared and after a blessing about fifty persons—white and Cherokee—partook of it. (About as many more had planned to come, but were detained by the threatening weather and rain.) Fresh tomatoes, sweet potatoes, white potatoes, and corn—all products from the demonstration garden — sandwiches of various kinds, cake and coffee were enjoyed.

Then a song service, led by Cherokee singers in which all joined in English, was followed by songs in the Cherokee tongue. Prayers in English and Cherokee were offered, remarks were made by several persons and "America" and "God Be With You Till We Meet Again" were sung, after which the meeting adjourned with a closing prayer.

There was hurried planning for a meeting of women from the Tulsa societies and on Friday evening the Secretary spoke of the work of the W.G.M.S. to an interested group. A time of fellowship followed the meeting, and questions and plans were discussed; the time proved too short with these hospitable folk.

Jim Jackson

Jim Jackson

The funeral of Jim Jackson, member of the Wasco tribe was held Sabbath, October 7 in the little Warm Springs Mission, where on January 8, 1905 he declared his acceptance of Christ and made decision to live a Christian life, was baptized and received into the fellowship of the Church.

Easter Services at Warm Springs Church

Jim was born near The Dalles in 1855. When a boy Jim made his home with a Mr. and Mrs. J. H. Jackson of Madras, Oregon, 16 miles away from Warm Springs. There he took on the ways of the white man as he grew up in the Jackson home as a young man, for many months at a time he lived as one of the family, content and happy, then suddenly a far away look would come into his eyes and he would say, "I go now and be Injun for awhile." After a few weeks or months of living with his relatives and friends on the serervation he would return to the Jackson home.

It was an Indian custom that if they adopted any one's name that person became their most trusted friend, almost considered a guardian. And this was the relation between Mr. Jackson and Jim. When he needed advice he sought his white friend. Jim's Indian name was Oahi.

Some years back when we had afternoon services Jim was always there as often as his son, Charlie, would bring him, which was not quite often enough for Jim. Many a time I remember the personal testimonies he gave of how he had given his heart to the Lord, and how the Lord had helped him. He would make these remarks with the tears flowing. He once told how the Shakers wanted to make a Shaker out of him but they gave it up as a bad job because he couldn't "get the shakes." He said he didn't want it anyway. He had his Christian religion and that was what he wanted.

The last few years Jim was confined to his bed, however, he was happy. He was just waiting his time, as he only had a few more years. We are glad that we can say of him, that he was faithful to the end.

Tower of United Presbyterian Church, Warm Springs, Oregon

PRAYER, PREPARATION, PERSEVERANCE

Elder Louis J. Mitchell finds life at Cook Christian Training School, Phoenix, Arizona, very busy with study of his lessons and preparation for outside work such as the Sabbath School and religious instruction at the Indian Government School. But he is happy and glad to be among his own race and to study with them.

The hot days and cool nights, the beautiful scenery around them, the cowboys on horseback and the Indians, all are being enjoyed by the whole family. Louis is enthusiastic about the school and the teachers, and regrets that inadequate buildings and funds limit the enrollment at Cook School.

"The desire to help my people has always been with me since I became a Christian, but I had never been able to find a way to prepare myself; now I'm very thankful it has been made possible for me to get the much-needed preparation in this school. I think it was God who wanted me to come; I said I would go anywhere He would lead me. He has plans not yet revealed to me, and I think He will reveal them when I am ready. I am not worrying about the outcome, for I know He will supply whatever it may be, but right now I'm trying to make the most out of every moment here in school. The days seem so short when you are in the spirit to get the most out of your limited time.

"Your prayers are needed, not for me only but for the whole Indian race as well, that many might come to know the Savior who is always beckoning and stretching out His arms to them and offering them abundant, free, eternal salvation. Thank you for having made it pissible for me to enjoy my greatest desire and prepare myself to help in God's great Kingdom work, and I leave myself at His disposal."

INDIAN ARROWS

"The Indians are going down almost en mass to Remond to the potato fields. The growers are frantic to get workers and so it has been all summer. The appeals, the high wages, and the love of migrating have all combined to empty the reservation as in no past period. Even the mail carrier and the policeman are hard to find in the week-end. There is a paucity of attendance at church, they are definitely not here; by the time of Thanksgiving, and on, we will doubtless have good audiences."

New lumber was secured for the Mission boardwalk, which extends from the road to the manse and then past the little community house to the church. With the tramping of many feet in moccasins and heavy shoes the boards were worn and the studding rotted. It was timely that the son, Tom Carson, recently separated from the service, was a guest at the manse and he lent a helping hand with the project.

* * * * * *

Rev. Klon E. Matthews of the Guthrie, Oklahoma, church with Mrs. Matthews and daughter Barbara Ann visited the area in which Rev. G. W. Smith labors among the Cherokee Indians in Eastern Oklahoma. He speaks highly of the missionary endeavors of Mr. Smith, of the vision that is his, and "what has been done, is being done ,and by the grace of God can be done . . . if we the coworkers with Him earnestly support our missionary with prayer and means."

* * * * * *

Miss Pearl Bear reports a warm reception at Phoenix, Arizona, both from friends and from the weather. Her schedule for the year is quite heavy, but she anticipates enjoying every bit of her work. The Mitchell family seems to be liking the place; the girls are attending the public school.

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorn St., Sewickley, Pa.

ARRIVALS AND DEPARTURES

On board the "Gripsholm" sailing October 16 were: The Misses Eulalia D. Grether, Nellie V. Hill, Helen J. Martin and Laura B. Wright bound for Egypt; for The Sudan, the Misses Mary E. and Una Coie, and Aulora R. McIntyre; and Mrs. A. W. Pollock for Ethiopia. Miss Earla A. Hoyman, the efficient assistant treasurer of the Foreigs Board, expressed delight that so many missionaries have been able to return. "It has been a great thrill to get so many folk off and I hope those now on the way will arrive safe." The boat is scheduled to stop at Naples, Salonika, Pireus and Alexandria.

A lone traveler! Miss Laura R. MacLachlan sailed on October 20, going directly to Karachi. She is looking forward to a pleasant, quick trip, though lonely, for no other W. G. M. S. missionary was ready to return with her to India at this time. "My presence shall go with thee."

Later: Laura R. MacLachlan's safe arrival in Karachi is good news. Her voyage took 19 days from New York.

A cable from Rev. H. A. McGeoch, treasurer of the Mission in Egypt, dated October 30, read: "Wynkoop Party Arrived." That means that Miss Ethel L. Weed and Miss Ettie B. Robinson for Egypt and Miss Marguerite McClellan for The Sudan are safe on the other side—another evidence of His protecting care.

The following telegram was sent by Dr. Helen J. Martin: "All party well, aboard transport General Meigs, due Egypt November fourth." We appreciate her thoughtfulness in sending this message enroute. The Gripsholm was detained at Naples and has gone into dry dock for repairs. Mr. McGeoch cabled from Port Said, Egypt, on November 5, "Gripsholm Party Arrived, Well."

Can you realize that 12 of our W.G.M.S. misionaries have returned to their fields after a furlough in the Homeland and 2 new misionaries have gone with them in the period from August 1 to November 1? Five more are getting ready.

GLEANINGS FROM LETTERS

Miss Ruth A. Work is still "tittivating" (new word she has taught us). She writes of going to Fort Morgan, Colorado, then to Berkeley, California, visiting her family, after which she plans to go to Phoenix, Arizona, late in November. She is praying that a fine group of young women may answer the call for service, and she rejoices that missionaries are returning to their fields.

On her way to Xenia, Ohio, Miss Margaret Ballantyne of Gujranwala, India, visited Shelton Mission in Tennessee. "I hope to visit every cabin in the community and the joy of being back here where I spent eight wonderful, happy years is exceeding all expectations. Every day I renew old time friendships with mountain people and I am happy to the brim. I dined sumptuously on cornbread and sauerkraut and honey at a cabin farther up the mountain. The 'hound-dogs' and 'young uns' looked on with fascination eagerly awaiting their

turn at the 'vittles'."

The school children, studying India were interested listeners to Miss Mary Kyle's talk lately. She is quite busy speaking at various meetings and happy in keeping house for her aged father.

Miss Minnie E. Beatty has gone to housekeeping in a cozy little apartment (806 E. Jefferson St., Butler, Pa.) and is glad to have friends and relatives drop in to see her. She has a speaking schedule that will keep her busy for some time.

Plans for study at Moody Bible Institute, Chicago, are in the making for Miss Eva M. Hewitt after January 1. While there she will be able to enjoy the spiritual help and fellowship in our churches, and the churches will be delighted to hear her message about India.

"I had a delightful time everywhere," writes Miss Kate A. Hill concerning her trip in the Northwest. She tells of the good Presbyterial programs and of the women alert and eager to learn; "their hospitality is wonderful." She expects to visit Miss Beth Johnstone of our Home Mission in Tacoma, Washington.

FRIENDS IN CALIFORNIA

Those two faithful missionaries, co-authors of *In the Shadow of the Himalayas*, Miss Emma Dean Anderson and Miss Mary Jane Campbell, are not far separated in California. Miss Anderson is well, her heart "full of thanksgiving and praise for God's loving care," and is planning Thank Offering talks nearby which do not involve travel, now so difficult. She has visited Miss Campbell often and keeps in touch with her.

Miss Campbell in a nice little note in that firm handwriting of hers, tells of her illness and loss of weight, but thanks God that she is slowly recuperating in a quiet country place about nine miles out from San Diego, where Miss Anderson is staying.

Those valiant soldiers of the Cross deserve a place on our "Honor Roll" and a large place in our prayers and hearts.

Miss Anderson has written a splendid little booklet—*A Punjab Crusader* — an appreciation of the life and work of Rev. Labhu Mall, D.D., Gujranwala, Punjab, India, a fellow laborer with her.

EXCERPTS FROM NEWS LETTERS

Dr. Reba C. Hunsberger had a most comfortable ocean voyage on the "Gripsholm," very good food and excellent service. "It was interesting to stop in Naples and see the well-ordered docks manned by American troops. They had cleaned up a great deal of the havoc done by the bombing of the harbor. We were not allowed ashore, but we disembarked about 500 Italians sent from America one, they told us, was Al Capone's chief henchman. We took on about 500 Greek men and a few women who had been working in slave labor camps in Austria and Germany. They told us harrowing tales of suffering and injustice. Many of their companions had died of ill treatment. These people we dropped at Pireus, the port of Athens.

"We had two days at Athens; one day was spent in seeing the city and the famous ruins. The American Express had been functioning about a month and we were the first tourists to Europe since the war began and since V-E Day. We had a full day's tour in old cars. The Greeks are poor and have evidently suffered much, but they certainly have given the British and Americans a fine welcome.

"We had quite a few Jews on board going back to Palestine, about twenty Rabbis. Repatriates to the Balkans, too, were aboard. These all disembarked at Port Said, but fortunately for us the boat was ordered on to India; so only a handful of missionaries were left to go on. We arrived in Bombay on July 1.

"The people in Sialkot have given us (meaning the writer and Dr. Helen Sharp) a very warm welcome and I feel as though we were really wanted in India. So many of my old patients, Mohammedans, Hindus and Christians have been to call.

"Conditions in India are difficult at present; it is very hard to get adequate India staff, either doctors or nurses, and servants, too. Some mission hospitals have had to close because of these shortages, but we are thankful that V-J Day has arrived and we hope things will begin to go back to normal. I am glad to be back just now and am feeling quite fit. I was very glad to have the drugs I took out, for some are still unavailable here. The penicillin came into use immediately with some very bad cases we had in the hospital. It is wonderful how quickly it works.

"We are looking forward to Sialkot Convention in September and Annual Meeting in October. At both of these we have fine spiritual feasts and, of course, meet many old friends."

THANK GOD FOR MISSIONARIES

MIRIAM DRURY

* Mrs. Clifford Merrill Drury is wife of Professor Drury of San Francisco Theological Seminary at San Anselmo, Calif.

In every nation we find them:
In the harem,
In the factory,
In the market place,
On the road,
In the frozen huts of the Northland,
In the tents of the desert,
On the river-boats,
In the camps of refuges,
On the crowded troop-trains;

We find them working among the children, the blind, the needy, the rich, the rulers, the mighty, the slaves;

Throughout the whole world we find them:

In Africa where the black man, our brother, is now emerging from the darkness of ignorance, fear, and oppression,

In China where the yellow man, our brother, is facing problems of ignorance, of invasion, of adjustment, of floods, and of poverty,

In the teeming East where men of all races, our brothers, are suffering from famine, from the evils of caste, and from disease,

In our own land among the Indians, our brothers, driven by the white man into reservations,

Among the poor white people, our brothers, wresting a scanty living from barren and rocky soil,

Among the sailors and soldiers, our brothers, who are in the service of the nation,

Wherever Christ Himself would go to serve mankind, there we find missionaries.

God bless them all; give them new courage, heal their diseases, enlarge their vision, guard them from danger, shield them from loneliness, bless their labors, and give them joy,

May we do our part to bring about the salvation of the world,

Then wars will cease because men will love and not hate one another,

Then poverty will be done away because those that have will share with those that have not,

Then ignorance and disease will vanish because men will serve and not exploit one another,

May that day quickly come!

Thank God for Christians everywhere, but most of all, thank God for missionaries.

The Juniors

MRS. CHARLES WRIGHT FULTON, Secretary, 455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

AT CHRISTMAS TIME

"Christmas is Coming" and we must prepare to make this Christmas a joyous one for our Juniors. To emphasize the Christ in the mind of a child is the best way to help him celebrate Christmas. To sing some of the lovely Christmas carols with him and to read to him from books written about the Christ and Biblical times will make Christmas, to the child in our home, a day of beautiful meaning and memory.

Two articles are here presented: one, to aid us in our private and public celebration of the Day; the other, to help us in our selection of books for Christmas gifts for children. Both writers are active in missionary circles of the Pittsburgh area. Mrs. Gerber is a prominent singer and Miss Jamieson is librarian at the David B. Oliver High School.

Our Singing Christmas

By MARTHA VINCENT GERBER

Music and singing have always been associated with the Christmas season. They are indeed a part of it, since the angels heralded the first Christmas day with their glorious song of "Peace on earth, good will to men." For almost four long years of war, and turmoil, and bloodshed, such a song seemed almost a travesty. But now we are at peace again, and this year we look forward with lighter hearts to a singing Christmas as we celebrate the birth of the Prince of Peace.

We have woven into our Christmas the customs of many lands and peoples, some of them even finding their origin in ancient pagan festivals, but which we have incorporated into our Christian celebration, and endowed with new meaning. We can trace the use of the Christmas candle to the ancient Roman festival of Saturnalia, when candles were given away to insure the return of the sun's power. Candles have always been used in our religious rites, and we have come to think of the Christmas candle as typifying Christ, the Light of the World. The burning of the Yule log we get from the ancient Saxon bonfires which they burned to their god Thor. The Druids considered the mistletoe very sacred, as having miraculous powers and virtues; the Romans used the laurel as a symbol of peace; all pagans wore the ivy crown in their festivals; and the ancients regarded any evergreen as sacred because it remained green when all other trees were brown and bare. All these we have brought in to decorate our homes at Christmastide,—the laurel for the Prince of Peace, the ivy crown after a time becoming our holly wreath symbolizing our Saviour's crown of thorns, the evergreen typifying His gift to us of everlasting life.

The custom of carol singing is thought to have come from the nativity plays orginated by St. Francis of Assisi in 1223. Through the years they have become increasingly popular, and Christmas hymns are always a most important part of the celebration. All Christian countries have contributed to our singing at Christmas. From France comes "Shepherds, Shake Off Your Drowsy Sleep" and "O Holy Night"; from England, "Sleep, Holy Babe" and "God Rest Ye Merry, Gentlemen"; from Germany, "Silent Night" and "Away in a Manger"; from Wales, "O Come, All Ye Christians,"—and many others from many lands, Italy, Bohemia, Poland, Spain, all reflecting the universal spirit of Christmas.

Our mountain folk and the people of the South have contributed their share to our singing Christmas. Two of the best known mountain songs are "I Wonder as I Wander" and "Jesus, Jesus, Rest Your Head." The colored folks have given us "Sweet Little Jesus Boy" and "Wasn't That a Mighty Day?" But have you ever thought that we have no carols from our mission fields across the sea? They have no Christmas because they know no Christ until we send our missionaries to them to tell them the glad tidings of great joy,—"For unto you is born this day in the city of David a Saviour which is Christ the Lord."

Ought we not to be very grateful at this Christmas time that He is our Saviour, and should we not in great humility worship Him as Son of God, and Prince of Peace? Our love for Him is the melody which flows through every true Christian's heart, and His love for us is the harmony which enriches and strengthens all our lives.

It has been said that lacking

rhythm there is no music. Sing or play the C Major scale descending for one octave. Now sing it making the first note long, the second not quite so long, the third very short, the fourth quite long, the fifth short, the sixth, seventh, and eighth longer and very even. What have you? You must have guessed,—"Joy to the World," one of our best loved carols. Thus Christ takes the drab and uninteresting parts of our lives and makes them vibrate with new meaning and beauty.

He has given us so much our hearts overflow, and we rejoice to join the angels' song, "Glory to God in the highest." Yes, this must indeed be a singing Christmas.

RECENT RELIGIOUS BOOKS FOR CHILDREN

By MISS MARY JAMIESON

To compile a list of books involves courage. My choice may not be yours. However, it is to be hoped that these titles may prove of some help to parents and friends of the Junior age and that because of it the "right book will be given to the right child."

So many children's books delight both the ear and eye. The well written word gives pleasure to the former; and the lovely illustrations, and pleasing formats provide a veritable feast for the lover of the beautiful.

Junior children deserve the best. To be privileged to see, feel and read the best literature in childhood is a joy one never forgets and from these childish impressions, a sturdy stalwart life should grow.

There are several tests every good book must pass before its purchase and for children these must be most rigid.

1. Is the author worthy?
2. Is the text authentic?
3. Are the style and illustrations suitable and pleasing?

With the above tests in mind, the following list is submitted.

Beebe, Catherine

The Story of Jesus For Boys and Girls. Bruce. 1945. $2. Older boys and girls.

Curtis, M. S.

The Story of the Bible People. Macmillan. 1945. Well illustrated in black and white. Older boy or girl.

Daugherty, Sonia

Wings of Glory. Oxford. 1940. Unusual illustrations. Story of David.

Field, Rachel

Prayer For a Child. Macmillan. 1944. $1.50. Written for one *little* girl.

Grover, Eulalie O.

Old Testament Stories. Wilde. 1939. "Simple beauty and dramatic form of Bible language have been retained as far as possible." For the young reader.

Hartwell, Marjorie

Into the Ark. Watts. 1945. $1. Small child.

Jones, Mary A.

Tell Me About the Bible. Rand, McNally. 1945. $2. Written in conversational style. Explains

why Bible was written. Gives selections of Bible writings. Shows how Bible can be a constant power. Same author has written *Tell Me About God* and *Tell Me About Jesus.*" Ages 4-9.

Kunhardt, Dorothy
Once There Was a Little Boy. Viking. 1945. $2.50. Stories of Christ Child when He was five. Beautiful color drawings. Ages 7-10.

Morton, T. V.
Women of the Bible. Dodd. 1941. Written for older child.

Olcott, Frances J.
Bible Stories to Read and Tell. Houghton. 1916. Bible language is followed very closely. Older children..

Petersham, Maude
The Christ Child. Doubleday. $2.

Rose, Mary C.
Above the Blue.... Bruce. Published in Dec. 1945. Delicately colored illustrations of child's idea of Heaven.

Shinn, Everett
The Sermon on the Mount. Winston. 1945. $2. 18 full-page full-color drawings with many black and whites. Text from King James Version.

Wychoff, Marjorie M.
Child's Book of Hymns. Random. 1945. $1.50.

HOW FAR IS IT TO BETHLEHEM?

"How far is it to Bethlehem?
Not very far.
Shall we find the stable-room
Lit by a star?
Can we see the little Child?
Is He within?
If we lift the wooden latch
May we go in?
May we stroke the creatures there,
Ox, ass, or sheep

"May we peep like them and see
Jesus asleep?
If we touch His tiny hand
Will He awake?
Will He know we've come so far
Just for His sake?
Great kings have precious gifts,
And we have naught;
Little smiles and little tears
Are all we brought."

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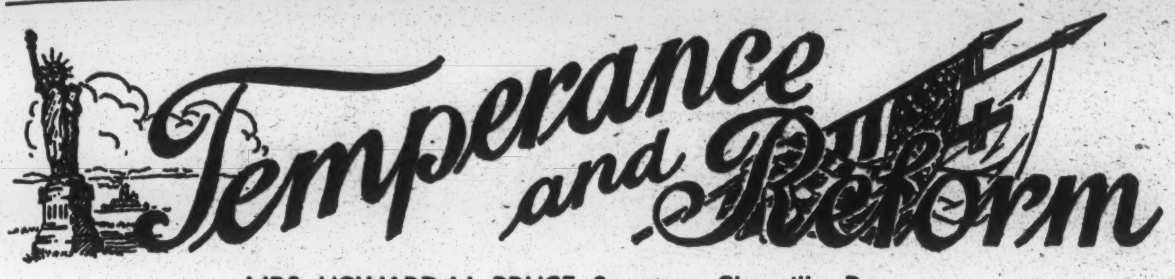

MRS. HOWARD M. BRUCE, Secretary, Claysville, Pa.

GOD, SEND US A WOMAN!

As this editorial is written I am sitting in my car in front of a liquor store in a town deep in the heart of Eastern North Carolina.

Sitting here on the sidelines, parked within easy view of the things taking place on the outside and on the inside, there is no hearsay involved in the facts here recorded—I am observing the picture before me with my own eyes and I am deeply troubled in body and soul.

I see people from all walks of life going in and coming out. I see men and women—white men and black men—white women and Negro women—I actually see a mother leading her little son through the door—I see soldiers and sailors—all in one continuous procession, some going in and some coming out.

It is a disturbing scene. I cannot understand the picture that stands out there in front of me—I am amazed and confused!

I can catch up in my thinking when I see men drinking—I have witnessed scenes like this before—and I have seen them go in and out of liquor stores many times—and, throwing around them the mantle of charity and generosity, I can more easily excuse their frailty and weakness, for men have always been weak. But when I see a woman in a place like a bar room—well, I am just dazed—something in me goes wrong—something causes me to grow faint—I become sick—for I see something out there in front of me that is pitiable, sorrowful and tragic!

Somehow, I cannot accept this picture as a part of a woman's standard—not even the modern woman's standard—there is something wrong with the scene. My very soul rebels against it. The picture is all wrong—I know it's wrong—God Almighty who gave to woman her beauty and charm, her glory and strength, never intended that she should descend to the demoralizing and debauching atmosphere of a bar room.

No woman who has found herself—no woman who has paused long enough to find true appreciation for her own worth—no woman who takes the time to measure the power of her influence in her own field of activity—no woman who has caught a realization of her individual responsibility in presiding over her own home, and lending her influence and her example to her own children, and her own husband—no woman who sees and feels the weight of these responsibilities can find time to play with the cocktail glass.

And isn't there somebody, somewhere, in North Carolina, who can place her back on her former pedestal? Isn't there some one who can persuade the womanhood of North Carolina, or that part of womanhood that has stepped down from her high estate, to step back and wear the crown formerly worn by her?

Is there not some outstanding woman in North Carolina who will take the lead and call on the women of the state to do this for the sake of our boys and girls, for the glory of the state, and for the glory of God himself?

May the God of Beauty and Charm and Righteousness send us just such a woman!

By *L. A. Martin,*
Editorial from *Tomorrow*
Used by permission

By MRS WALTER H. HOLT, Secretary, 904 Publication Building, Pittsburgh 22, Pa.

"TO BE ABLE TO SERVE, ONE MUST KNOW"

Into Action—The Church Plans Advance by A. M. Chirgwin, D.D. $.50.

Dr. Chirgwin is General Secretary of the London Missionary Society and the author of other excellent books on missions. A former book depicts the Christian Church "under fire," on the defensive. It is seen "preparing itself for the positive role of advance. Although it has hardly got beyond the reconnaissance stage, subsconsciously at least, it is passing from the passive stage to the active."

The titles of some of the chapters express the timeliness of the content:

1. The Future of the Jews
2. The Problem of Church and State
3. Freedom of Religion
4. Colonies after the War
5. Shall Youth be Christian?

Although this book was in print nearly a year before the World-Wide Christian Advance came into being, it seems almost more than coincidence that such material should be found in readiness at this time. In the September issue of the Magazine, Dr. Kelly, executive director, answers this question: "What is World-Wide Christian Advance? It is our Denomination's participation in the American Protestant Great Christian Crusade. It is our contribution to help to meet the spiritual needs of the present post-war world." "Into Action" is a clear scholarly presentation of the problems of the world and the church's plan for action, in the spiritual realm, for their solution.

December, according to the program calendar, sees the conclusion of the foreign mission study, Africa. It is therefore urged that the home mission material be secured in readiness for January's study. That list includes:

These Moving Times (Adult Study) by Hermann N. Morse (cloth $1.00; paper $.60)

Christianity Where You Live (Girls' Circles and Adults) by Kenneth Underwood (cloth $1.00; paper $.60)

Helpful supplementary pamphlets are:

Rural Americans on the Move by Thomas Alfred Tripp ($.25

America's Changing Frontier by Mark A. Dawber $.25

The City Church and War Emergency by H. Paul Douglass $.25

The reproduced and enlarged photographs in these pamphlets are alone worth the price.

Discussion and Program Suggestions $.25

The map *Uprooted People of the U. S. A.* $.25

The Prayer Cycles for 1945-46 are expected to be ready for distribution early in December. Every year brings an increase in demand and every effort will be made this year to provide sufficient copies. Orders may be placed at any time and will be filled as soon as supplies are available. As usual the price will be $.10 the single copy, $1.00 a dozen, $7.50 per 100.

Tributes

Mrs. Agnes English

The Women's Missionary Society of the First United Presbyterian Church, Oak Park, Ill., mourns the passing of a faithful member, Mrs. Agnes English, who went home to be with her Lord on July 23, 1945.

We wish to pay tribute to a faithful member of the church and to one who was devoted to the cause of missions and to the work of the Missionary Society.

Mrs. English was a Past President of the Oak Park Society and served also in Aurora Missionary Society. She was always willing and ready to be of help wherever needed. Her presence will be sorely missed.

Our loss is her gain for we know "To be absent from the body is to be present with the Lord."

Mrs. W. E. Bloomquist
Mrs. J. W. Van Dyke

Mrs. W. C. Black

The members of the Women's Missionary Society of the Canonsburg United Presbyterian Church wish to pay tribute to the memory of Mrs. W. C. Black, who was recently called to her eternal home.

She sincerely loved her church and served it faithfully and loyally in various organizations. In her active years, she led a very busy life in serving her community and church, her time always spent in the interests of worthwhile activities. She never allowed disappointments to discourage her, but always found a way to push things through to completion. She possessed zeal and enthusiasm and was an inspiration to all who were privileged to work with her.

In later years, when she was confined to her home because of illness, her interest in her church and missionary activities never wavered. Truly we can say, "She was faithful even unto the end."

We extend our sincere sympathy to her family and commend them to Him who has assured us "I will never leave thee nor forsake thee."

Mrs. William Schriver
Mrs. N. A. Tannehill
Mrs. J. W. Banfield
Committee

Mrs. Ella McMillen

On the afternoon of May 31, 1945, Mrs. Ella McMillen quietly and trustfully entered into rest and the life everlasting.

It is with profound sorrow and regret that the Members of the Missionary Guild of the Carnegie United Presbyterian Church record the passing of this faithful member and sincere friend.

She was loyal to her church, ever ready to do her part in advancing God's Kingdom. Her memory is like a sweet lasting fragrance to those of us who hold her in loving remembrance. The influence of her daily Christian life will ever remain an inspiration to our membership.

While she will be deeply missed by all who knew and loved her and by us who served with her in the Father's work, we know that our loss is heaven's gain.

She served faithfully in her Master's vineyard throughout the time allotted her. Now she has entered into a well deserved rest and heard the commendation of her Master, "Well done thou good and faithful servant. Enter thou into the joy of thy Lord."

To her loved ones we extend our heartfelt sympathy and commend them to Him in whom she so richly trusted.

Pheobe M. Latimen
Pearl M. Phillips
Achsah A. Wooster

Mrs. Rachel Craig

The Women's Missionary Society of the Claysville United Presbyterian Church wishes to pay loving tribute to the memory of Mrs. Rachel Craig. She was called home June 20, 1945.

We would not imply that the worth of a life is reckoned only by its length. But when a life devoted to the Master is prolonged as was the life of Mrs. Craig, we receive from it the added inspiration of the additional years of righteous living and fruitful service. Even when past four score years and ten, she was faithful in attendance at Church, Sabbath School and Missionary Meeting. She was interested and took her part in the services. Her very presence was a witness to the love of the Saviour whom she served.

Our lives have been enriched by having known her. We thank God for the example and inspiration of her life. Her service was rendered not only in her own home and in her own church, but also in the community at large. Many families think with loving gratitude of her timely help in days of stress and need.

The sons, grandchildren, and sisters bereaved by her passing, we commend to the loving Father who was her strength and stay.

Committee:
Mrs. H. S. Hutchison
Mrs. H. M. Crothers

FOREIGN MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

PUNJAB, INDIA

Miss Ruth I. Ardrey, 1921 — Sialkot City
Miss R. Jean Black, 1921 — Pasrur
Miss Lois Boyd, 1918 — Sangla Hill
Miss Addaline Brandon, 1931 — Sargodha
Miss Marie Cash, R.N., 1926 — Pasrur
Miss Evelyn Cathcart, 1925 — Rawalpindi
Miss Marjorie Faught, R.N., 1933 — Taxila
Miss Margaret Fehlman, 1918 — Sialkot City
Miss Vida J. Graham, 1922 — Pathankot
Miss Evva P Hartig, R.N.A., 1924 — Jhelum
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Frances Lincoln, R.N., 1920 — Sargodha
Miss Glendine Lundquist, R.N., 1932 — Sialkot City
Miss Laura R. MacLachlan, 1938 — Pasrur
Miss Evelyn M. McKelvey, R.N., 1937 — Sialkot City
Miss Margaret Murdoch, 1924 — Sargodha
Miss Ruth M. Nichol, 1933 — Pasrur
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Helen C. Sharp, M.D., 1932; 1944 — Sialkot City
Miss Vivian Trimble, 1921 — Sheikhupura
Miss Georga Wengert, 1920 — Abbottabad

ON FURLOUGH

Miss Margaret Ballantyne, 1941 — 425 N. Galloway St., Xenia, Ohio
Miss Minnie E. Beatty, 1912 — 806 E. Jefferson St., Butler, Pa.
Miss Frances E. Brown, 1927; 1937 — 810 Glenview St., Philadelphia 11, Pa.
Miss Theresa I. Brownlee, 1922 — Sylvia, Kans.
Miss Betsy Fleming, 1913 — 6549 Emerald Ave., Chicago, Ill
Miss Eva M. Hewitt, 1939 — Hillsboro, N. Dak.
Miss Alice G. Hill, 1938 — Greensboro, Vt.
Miss Janette Howland, 1921 — Walton, N. Y.
Miss Mary Kyle, 1904 — 235 E. Main St., Xenia, Ohio
Miss Elizabeth F. McConnell, R.N., 1931 — 4 East 82nd St., NewYork, N. Y.
Miss Marian T. Peterson, 1930 — 235 East 49th St., New York 17, N. Y.
Miss Willa M. Ramsey, 1921 — c/o Rev. F. G. Wright, R. D. 4, Irwin, Pa.
Miss Helen V. Weede, 1928 — 235 East 49th St., New York 17, N. Y.

EXTENDED FURLOUGH

Miss Hazel Bennett, 1908, — 263 Park St., Socorro, N. Mex.
Miss Jane Lamont, 1928 — 440 W. Cayuga St., Philadelphia 40, Pa.
Miss E. Marjorie McCrory, 1936 — McCrory Farms, R. D. 1, Homer City, Pa.

EGYPT

Miss Helen R. Brownlee, R.N., 1934 — Assiut
Miss Leota Cabeen, 1909 — Alexandria
Mrs. Mary K. Coventry, 1908; 1918 — Benha
Mrs. Ada A. Dunlap, 1926 — Fayoum
Miss Elsie M. French, LL.D., 1909 — Cairo
Miss Martha C. Glass, 1921 — Luxor
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice Grimes, 1924 — Cairo
Miss Nellie V. Hill, R.N., 1945 — Assiut
Miss Lois D. Kingan, 1926 — Cairo
Miss Helen J. Martin, Ped. D., 1915 — Cairo
Miss Dora B. Mason, 1918 — Assiut
Miss Jeannette McCrory, 1916 — Assiut
Miss Elizabeth McKibben, R.N., 1924 — Tanta
Miss Ethel O. McMahan, R.N., 1945 — Cairo
Miss Carol E. McMillan, 1906 — Beni Suef
Miss Sarah B. Meloy, 1923 — Cairo
Miss Lucille B. Nichols, R.N.A., 1945 — Cairo
Miss Helen J. Noordewier, 1921 — Luxor
Miss Marion A. Paden, 1904 — Tanta
Miss Venna R. Patterson, 1924 — Cairo
Miss Frances Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Mrs. Rachel T. Seiver, 1925 — Tanta
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Beni Suef
Miss Mary C. Thompson, 1939 — Tanta
Miss Mary L. Thompson, LL.D., 1917 — Assiut
Miss Helen M. Walker, 1930 — Assiut
Miss Ethel Weed, 1919 — Alexandria
Miss Louise N. Williamson, 1944 — Cairo
Miss Ruth M. Williamson, 1924; 1944 — Tanta
Miss Elizabeth M. Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Cairo
Miss Laura Wright, 1921 — Tanta

ON FURLOUGH

Miss Anna B. Criswell, LL.D., 1905 — Central Baptist Seminary, Seminary Heights — Kansas City, Kans.
Miss Lucia Dwight, 1919 — 3729a North 25th St., St. Louis, Mo.
Miss Davida Finney, Litt.D., 1915 — Bird St., Springfield, Ohio
Miss Lucy Lightowler, 1921 — 26 W. Pomona St., Philadelphia, Pa
Miss Martha A Roy, 1935 — Apt. 22, 523 W. 121st St., New York 27, N. Y.
Miss Ida B. Whiteside, 1913 — 25 Prospect St., Greenwich, N. Y.

ON EXTENDED FURLOUGH

Miss Hazel E. Anderson, 1937 — 19 E. 11th St., Hutchinson, Kans.
Miss Alta G. French, 1925 — Goldfield, Iowa
Miss Alfaretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss Evelyn McFarland, 1919 — New Wilmington, Pa.
Miss Edna B. Sherriff, 1920 — R. D., Norwalk, Iowa
Miss Marie Tait, 1925 — R. D. 5, Mercer, Pa.

REAPPOINTED

Miss Mary Frances Dawson, 1922; 1945 — 57 Academy Ave., Pittsburgh 16, Pa.

THE SUDAN

Miss Mary E. Coie, 1919 — Khartum North
Miss Una Coie, 1918 — Khartum North
Miss Marian I. Farquhar, 1945 — Khartoum North
Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Marguerite McClellan, 1926 — Khartoum North
Miss Aulora R. McIntyre, 1911; 1919 — Wad Medani
Miss Mary Jane McKnight, 1922 — Wad Medani
Miss E. Verna Pillow, 1930 — Khartoum North
Miss Mary K. Smith, M.D., 1944 — Nasir
Miss C. Blanche Soule, R.N., 1921 — Nasir
Miss Frances Turk, R.N., 1921 — Khartoum North

ON FURLOUGH

Miss Mary V. Ewing, R.N., 1940 — 1150 Corporation St., Beaver, Pa.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1921 — Sayo, via Gambeila, Sudan
Miss Isabel Blair, 1922 — Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 — Addis Ababa

ON FURLOUGH

Mrs. Ruth Lobaugh Walker, 1923 — Conoquenessing, Pa.

RETIRED FROM ACTIVE SERVICE

PUNJAB, INDIA

Miss Emma Dean Anderson, 1881 — 754 22nd St., San Diego 2, Calif.
Miss Mary J. Campbell, 1884 — Box 423 Santa Ana, Calif.
Miss Laurella G. Dickson, 1897 — Tarkio, Mo.
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903 — 82 Bonvue St., Pittsburgh 14, Pa.
Miss Mary E. Logan, 1891 — 325 W. 7th St., Rushville, Ind.
Miss Lillian A. McConnell, 1902 — 223 North L St., Lake Worth, Fla.
Miss Rose McCullough, 1879 — Penn and Trenton Aves., Pittsburgh 21, Pa.

EGYPT

Miss Ella M. Barnes, 1911 — 926 E. 1st St., Monmouth, Ill.
Miss Margaret A. Bell, 1901 — Star Route, Atlantic, Iowa
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling, Kans.
Miss Rena L. Hogg, 1899 — Assiut, Egypt
Miss E. Roxy Martin, 1901 — Fair Meadows, Limekiln Park, R. D., Chalfont, Pa.
Miss Laura B. Walker, 1904 — 1109 McClure Ave., Munhall, Pa.
Miss Ruth A. Work, 1904 — Fort Morgan, Colo.

HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. Fred C. Patterson ..... Tama, Iowa
Rev. E. W. Machamer ..... Warm Springs, Ore.
Rev. Ernest H. Carson ..... Simnasho, Ore.
Rev. George W. Smith .....
Cherokee Mission, Stillwell, R. R. No. 1, Okla.

CITY AND PRESBYTERIAL

Mrs. Mary Ciancio .....
9409 Frankstown Rd. (21), Wilkinsburg, Pa.
Miss Ruth E. Findley, 520 South St., Glendale, Calif.
Miss Beth Johnstone .....
3014 South 66th St., Tacoma, Wash.
Mrs. Catherine Lamb .....
67 Oregon Ave., Crafton, Pa.
Miss Dorothy E. Partington ..... Westland, Pa.
Mrs. R. G. Russell .....
80 Church St., Burgettstown, Pa.
Miss Mary June Zucchi .....
Rehoboth Village, Rehoboth, Mass.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter .....
2803 Hillegas Ave., Berkeley, Calif.
Miss Mae Beveridge .....
327 S. Sixth St., Monmouth, Ill.
Miss Margaret Beveridge .....
327 S. Sixth St., Monmouth, Ill.
Miss Sallie E. Dickey .....
82 Hawley St., Binghamton, N. Y.

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Harry L. Cowden ..... Frenchburg, Ky.
Miss Ruth Courter, Principal ..... Frenchburg, Ky.
Miss Helen Andrews ..... Frenchburg, Ky.
Mr. John Besco ..... Frenchburg, Ky.
Mrs. Wallace Guthrie ..... Frenchburg, Ky.
Miss Isabel Hay ..... Frenchburg, Ky.
Miss Bessie Burrows ..... Frenchburg, Ky.
Miss Ruth Flack ..... Frenchburg, Ky.
Mr. Arthur Gathman ..... Frenchburg, Ky.
Miss Alice Girvin ..... Frenchburg, Ky.
Mr. Martin Hovermale ..... Frenchburg, Ky.
Miss Helen Larsen ..... Frenchburg, Ky.
Miss Ethel Taylor ..... Frenchburg, Ky.
Miss Ruth Warnock ..... Frenchburg, Ky.
Miss Winifred Moore, Secretary ..... Frenchburg, Ky.
Miss Grace Huntley, Clothes Room ..... Frenchburg, Ky.
Mis Pauline Gross, Matron ..... Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook ..... Frenchburg, Ky.

JANE COOK HOSPITAL

Miss Margaret Ayers, R.N.
Mrs. Rachel Boyd, Nurse
Miss Edna Sutton, Dietitian-Cook.

EZEL, KY., SCHOOL

Supt. and Mrs. William A. Heagen ..... Ezel, Ky.
Miss Sara M. Conrad, Principal ..... Ezel, Ky.
Miss Lucille Artman ..... Ezel, Ky.
Miss Wilda Barnes ..... Ezel, Ky.
Miss Ruth Bemis ..... Ezel, Ky.
Miss Mary Louise Bymers ..... Ezel, Ky.
Miss Olive R. Laing ..... Ezel, Ky.
Miss Gladys Millen ..... Ezel, Ky.
Miss Larue Millen ..... Ezel, Ky.
Miss Annabell Rae ..... Ezel, Ky.
Miss Lillabel Towle ..... Ezel, Ky.
Miss Lorena Warner ..... Ezel, Ky.
Mr. J. Revis Carr ..... Ezel, Ky.

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Rev. and Mrs. Ralph E Ayers .....
Ezel and Frenchburg Churches

NEGRO MISSIONS

Rev. R. P. Williams, Minister .....
Arlington and Prairie, Annemanie, Ala.
*Mr. Walter R. Sutton, Principal ..... Annemanie, Ala.
Mrs. R. P. Williams ..... Annemanie, Ala.
Mrs. Walter R. Sutton ..... Annemanie, Ala.
Miss Hattie Bridges ..... Annemanie, Ala.
Mr. A. C. Peoples, Principal ..... Camden, Ala.
Mrs. A. C. Peoples ..... Camden, Ala.
Mr. E. W. Lindsey ..... Camden, Ala.
Mrs. P. H. Parker ..... Camden, Ala.
Rev. D. Bracy ..... Camden, Ala.
Miss K. H. Simons ..... Camden, Ala.
Miss L. B. Hudson ..... Camden, Ala.
Miss N. F. Smith ..... Camden, Ala.
Mrs. M. L. Crumlin ..... Camden, Ala.
Mrs. A. E. Freeman ..... Camden, Ala.
Mrs. M. L. Smith ..... Camden, Ala.
Mrs. S. P. Marsh ..... Camden, Ala.
Mrs. S. P. Scott ..... Camden, Ala.
Mrs. S. W. Rivers ..... Camden, Ala.
Mrs. B. D. Bridges ..... Camden, Ala.
**Miss M. F. Standford ..... Camden, Ala.
**Mrs. J. L. Brooks ..... Camden, Ala.
**Mrs. M. J. Cade ..... Camden, Ala.
Rev. D. F. White, Minister .....
Canton Bend, Miller's Ferry, Camden, Ala.

Mrs. Lillie Mae Parham ..... Chase City, Va.
Mrs. Vernice Davenport ..... Chase City, Va.
Miss Ethel Jeffress ..... Chase City, Va.
Mrs. Christine Hardy ..... Chase City, Va.
Mr. Edward Crowder ..... Chase City, Va.

Mrs. Eva J. Adams, R.N., Supt., ...
Jubilee Hospital ..... Henderson, N.C.

Miss Gertrude Allen, R.N. (Four other graduate nurses) (Twelve other workers) .....
Henderson, N.C.

Miss Josephine A. Warren .....
Henderson Institute, Henderson, N.C.

Mrs. Mamie Rogers ..... Townsville, N.C.

Mrs. Ethel Lawrence ..... Knoxville, Tenn.
Mrs. Patsy L. Kennedy ..... Knoxville, Tenn.
Miss Mabel Weir ..... Knoxville, Tenn

*Mr. B. T. Ridgeway ..... Millers Ferry, Ala.
*Mrs. Ruben Yancey ..... Millers Ferry, Ala.
*Miss Faustina E. Williams ..... Millers Ferry, Ala.
*Mrs. M. L. Perkins ..... Millers Ferry, Ala.
*Miss Helen Marshall ..... Millers Ferry, Ala.
*Mr. C. T. Patterson ..... Millers Ferry, Ala.
Mrs. N. D. Williams ..... Millers Ferry, Ala.
Mrs. Mary L. McGinnis ..... Millers Ferry, Ala.
Mrs. Daisy K. Hatten ..... Millers Ferry, Ala.
Mrs. Laura B. Ridgeway ..... Millers Ferry, Ala.
Mrs. Loretta W. Jones ..... Millers Ferry, Ala.
Miss Dannie Joe Watts ..... Millers Ferry, Ala.
Miss Ethel L. Perkins ..... Millers Ferry, Ala.
Miss Agnes Battle ..... Millers Ferry, Ala.

Mr. Wm. T. Peters, Principal ..... Prairie, Ala.
Mr. D. C. McCall ..... Prairie, Ala.
Mrs. D. C. McCall ..... Prairie, Ala.
Mrs. Wm. T. Peters ..... Prairie, Ala.
**Mrs. Bertha Kimbrough ..... Prairie, Ala.
**Mrs. L. C. Hope ..... Prairie, Ala.

* Partial support from the county.

** Total support from the county.

Report of the Contributions from Presbyterials, Congregations, Societies, Sabbath Schools and Individuals, April 16, 1945 to September 30, 1945

PRESBYTERIALS	Foreign General	Foreign Salaries	Foreign Specials	Home Missions	Indian Missions	Negro Missions	Parsonage	Junior Special	Young Women's Special	Benevolence	Contingent Fund	Temperance	Isaiah	Junior Exhibit	TOTAL
Albany															
Allegheny	317.00	1,545.00	123.00	294.00	141.00	227.00	72.00	114.00	68.00	66.00	52.60		68.10	10.00	3,097.70
Argyle	2.00	186.00		6.00	13.00	2.00	2.00			2.00	3.50	2.00	2.00		220.50
Arkansas Valley	44.00	616.00		19.00	4.00	15.00	2.00			2.00		1.00	1.00		704.00
Beaver Valley	110.00	965.00		148.00	14.00	512.00	18.00		22.00	18.00	10.00	12.00	10.00		1,839.00
Big Spring															
Boston		250.00													250.00
Butler		75.00													75.00
Caledonia	19.00	183.00		19.00	19.00	19.00	7.00		25.00	7.00	4.60	9.50	4.00		316.10
Cedar Rapids	10.00	268.00	93.00	6.00	10.00	36.00	5.00	19.00		5.00		9.00			461.00
Chartiers	7.00	549.00	1,250.00	741.00	4.00	4.00	1.00	2.00	45.00	1.00	11.40	4.00	8.00		2,627.40
Chicago															
Cleveland	129.00	200.00	37.50	126.00	56.00	70.00	48.00	12.00	31.00	53.00		44.00	16.33		822.83
College Springs	9.00	270.00		9.00	9.00	13.00	5.00		7.00	5.00	11.00	4.00	4.60		346.60
Colorado	30.00	295.00		32.00		16.00									373.00
Conemaugh	19.00	398.00	92.00	48.00	12.00	12.00	11.00		21.00	11.00	13.20	11.00	13.00		661.20
Delaware		204.00		4.00	3.00	128.25								5.00	344.25
Des Moines		178.00									4.10				182.10
Detroit	82.00	77.00	30.00	132.00	36.00	61.00	6.00	2.00	5.00	4.00		4.00	2.00		441.00
Idaho	43.00	250.00		25.00	13.00	38.00	7.00			7.00	3.00	7.00	2.38		395.38
Illinois Southern	21.00	367.00		23.00	4.00	8.00			45.00						468.00
Indiana	7.00	188.00		6.00	1.00	1.00	1.00	3.00		1.00	2.00	1.00	1.00		212.00
Kansas City	50.00	403.00		25.00	15.00	15.00	11.00		42.00	11.00		12.00	7.00		591.00
Keokuk	5.00	108.00	55.00	3.00	3.00	3.00	1.00	5.00			6.25	3.00	2.37		194.62
Kiskiminetas															
Lake	14.00	88.00	10.00	11.00	6.00	9.00	8.00	22.00	7.00	11.00	2.50	6.00	4.45		198.95
Los Angeles	86.00			55.00	40.00	39.00	37.00	8.00	3.00	33.00		17.00	3.00		321.00
Monmouth	52.00	60.00		53.00	26.00	43.00	3.00		47.00	3.00	12.80	6.00	1.00		307.80
	1.00	252.00		2.00	2.00	2.00	2.00	42.10		2.00		20.00	2.09		379.19

San Francisco	32.00	297.00	148.50	32.00	24.00	25.00	12.00		11.00	12.00		12.00	1.00		606.50
Spokane	32.00			28.00	25.00	21.00	1.00				12.00		6.00		125.00
Steubenville		245.00	75.00						30.00						350.00
Tennessee															
Texas															
Uncompahgre															
Vermont		55.00													55.00
Westmoreland	40.00	425.00		61.00	37.00	28.00	6.00			11.00	24.50	8.00	11.00		651.50
Wheeling	29.00	75.00		9.00	2.00	2.00	2.00			2.00	6.00	2.00	1.00		130.00
Wisconsin		500.00													500.00
Xenia		600.00													600.00
TOTALS	1,398.00	15,773.00	4,948.00	2,882.00	573.00	1,685.25	294.00	236.10	499.50	314.00	219.60	216.50	180.23	15.00	29,234.18
SOCIETIES															
Miscellaneous			400.60		10.00	4.00			26.59					10.00	451.19
TOTALS			400.60		10.00	4.00			26.59					10.00	451.19
CONGREGATIONS															
Avalon		500.00													500.00
Ezel				100.00											100.00
Frenchburg				200.00											200.00
Marissa		360.00													360.00
First Rochester, N. Y.		133.33													133.33
Sparta		450.00													450.00
Tahoma Terrace				100.00											100.00
Warm Springs					86.02										86.02
Miscellaneous	26.00		661.00	75.45		100.00									862.45
TOTALS	26.00	1,443.33	661.00	475.45	86.02	100.00									2,791.80
SABBATH SCHOOLS															
First Rochester, N. Y.		99.99													99.99
Walton, N. Y.		125.00													125.00
Women's Bible Class of First Church, Xenia, O.				225.00		225.00				225.00					675.00
Miscellaneous		13.00	202.50			125.00		20.00							360.50
TOTALS		287.99	202.50	225.00		350.00		20.00		225.00					1,260.49
INDIVIDUALS															
Mrs. C. C. Ellenberger			1 000.00												1,000.00
J. O. Springer	365.00														365.00
Ida Woods		334.00		50.00											384.00
Friends	225.00	97.50	10.00												332.50
Miscellaneous	216.00	18.00	541.00	25.00	69.00	40.00									909.00
TOTALS	806.00	449.50	1,551.00	75.00	69.00	40.00									2,990.50
GRAND TOTAL	2,230.00	17,903.82	7,763.10	3,657.45	738.02	2,179.25	294.00	256.10	526.09	539.00	219.60	216.50	180.23	25.00	36,728.16

MRS. SAMUEL E. BAIRD, Treasurer

MISCELLANEOUS RECEIPTS

Societies

Y. P. C. U., Lawrence Mass.	$ 10.00
District Prayer Group, Akron, Ohio	4.00
Young Women of Philadelphia Presbyterial	26.59
Sherwood Christian Women's Association, Philadelphia, Pa.	10.00
Second Synod Hanover Y. P. Conference	100.60
Various Societies—Dr. Hunsberger	300.00
	$451.19

Congregations

Fowler, San Francisco, Calif.	12.00
Waterloo, Iowa	20.00
Mt. Lebanon, Pittsburgh, Pa.	55.00
Quincy, Mass.	50.00
Central, Omaha, Neb.	50.00
Long Beach, Calif	200.00
Adamsville, Pa.	27.00
Third, New Castle, Pa.	5.00
Greenville, Pa.	43.45
Crafton, Pa.	100.00
Various Congregations—Dr. Hunsberger	300.00
	$862.45

Sabbath Schools and Classes

Golden Rule Class, New Concord, Ohio	25.00
Primary Department, Canonsburg, Pa.	60.00
Women's Friendly Bible Class, Detroit, Mich.	13.00
First U. P., Portland, Ore.	20.00
Military Ave D. V. B. S., Detroit, Mich.	60.00
The Gleaners Class, Jamestown, Ohio	30.00
Rebecca Bible Class, Ligonier, Pa.	15.00
Sparta, Ill.	100.00
West Allis, Wis.	25.00
Primary Department, 2nd, Cambridge, Ohio	12.50
	$360.50

Individuals

John Crawford Park, Pittsburgh, Pa.	$100.00
Mrs. James A. Fleming, Indiana, Pa.	5.00
Jennie E. McFadden, Pasadena, Calif.	60.00
Margaret Cummins, Indiana, Pa.	20.00
Mrs. Lizzie Clark, Lore City, Ohio	10.00
Mrs. Sedley Pillow, San Francisco, Calif.	10.00
Rev. & Mrs. E. H. Carson, Simnasho, Ore.	49.00
Ruth L. Pollock, Decatur, Ill.	25.00
Mrs. Helen Artman Barrows, Kalamazoo, Mich.	40.00
Mrs. J. W. Young, Traer, Iowa	220.00
Mrs. R. T. Russell, Waterman, Ill.	15.00
J. M. Hoffman, Mt. Sterling, Ky.	15.00
Tanta G. B. S., Tanta, Egypt	30.00
Fred C. McMillan, Kansas City, Mo.	100.00
R. W. Dinsmore. New Castle, Pa.	30.00
Ella Boas, Hamilton, Ohio	10.00
Mrs. Melva M. Anderson, New Bedford, Pa.	1.00
Margaret W. Hoburg, Cheswick, Pa.	20.00
Annie J. Fort, Stronghrust, Ill.	25.00
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YOU SHOULD KNOW

¶ Religious ministry to migrants reaches 600,000 uprooted Americans. Through cooperation of 23 Protestant denominations, a united religious and social ministry is being provided this summer to nearly 600,000 agricultural migrant workers in 23 states who are among America's most needy uprooted peoples, by a staff of 274 trained workers under the sponsorship of the Home Missions Council of North America.

Church services, Sunday Schools, Bible classes, recreational programs for children, youth and adults; leadership training, child care centers, counseling, language classes, and other activities are developed for the seasonal farm workers wherever they can be reached in groups. The ministry is given to all, without regard for race, nationality or faith, Miss Lowry reports.

Nearly 85,000 of this year's migrants have been imported by the Federal Government from Mexico, Jamacia, the Bahama Islands and the Barbadoes Islands. These workers are protected by contract with the War Food Administration, which has been bringing in outside labor since the war began. Native migrants do not have the same protection as to working and housing conditions.

¶ During the months of July and August, a literacy experiment is being carried on in New York City; Russians, Slavs, Puerto Ricans, Italians, and Negroes are being taught to read and write in English. Volunteer teachers work with Dr. Laubach in three phases: experimenting, perfecting texts and charts, and demonstrating the method to selected groups of teachers and missionaries on furlough.

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The Women's General Missionary Society of the United Presbyterian Church of North America issues Annuity Agreements (formerly termed Annuity Bonds) for one hundred dollars and upwards, bearing interest according to the age of the annuitant, payable semi-annually. The annuitant has the privilege of designating the department of the work of the above organization to which the principal shall go at death thus making possible both an assured income and a gift to the women's work of the Church. Address all inquiries to the testamentary Secretary.

I give and bequeath to the Women's General Missionary Society of the United Presbyterian Church of North America the sum of.....dollars, to be used as the Board shall direct or for the benefit of the (Foreign Department), (Home Department), (Parsonage Department), (Ministerial Relief), (Negro Department), or (North American Indian Department).

FORM OF BEQUEST

I give and devise to the Women's General Missionary Society of the United Presbyterian Church of North America the following described real estate. (Here describe, giving reference to deed or will, if possible, under which title was acquired with full power to sell or rent the same, the rents and proceeds of sale to be used for the benefit of the missionary work of the above named corporation.)

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